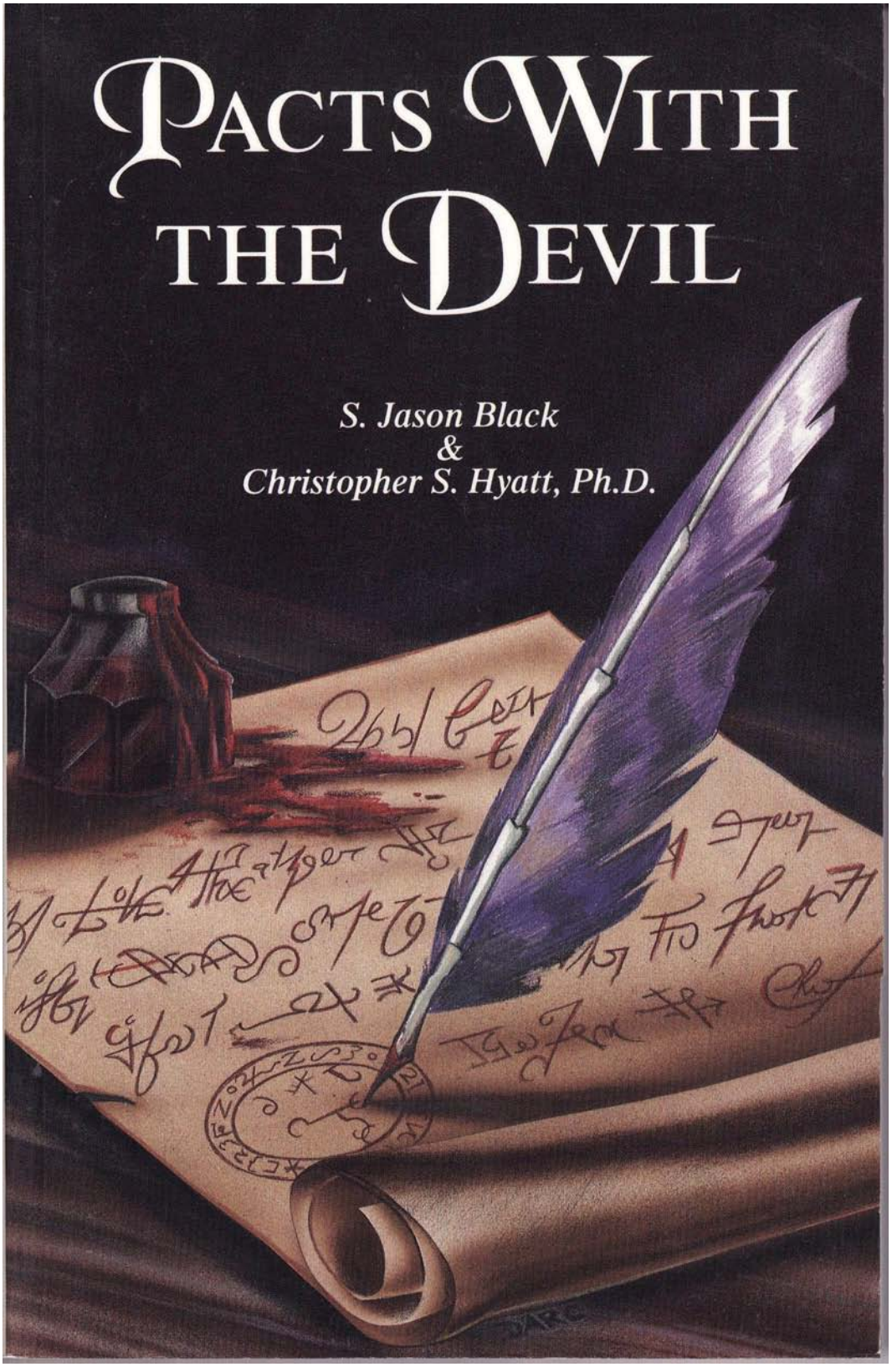
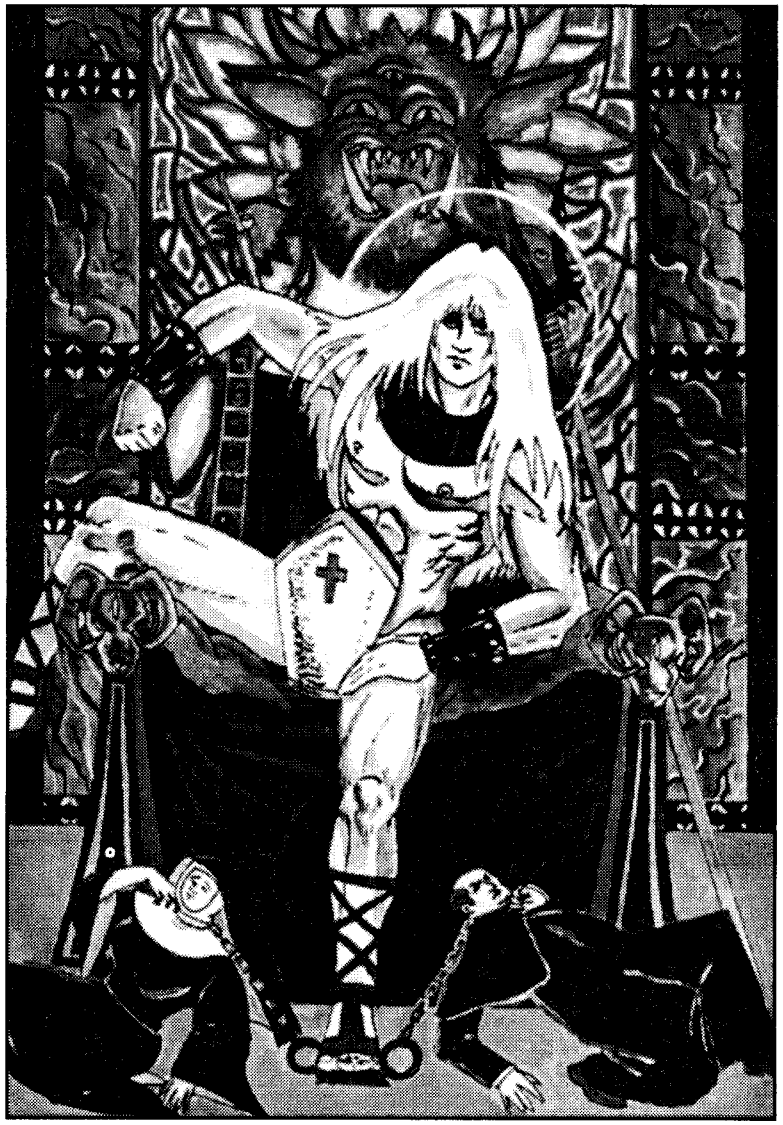
Pacts With the Devil

S. Jason Black
&
Christopher S. Hyatt, Ph.D.



Pacts With The Devil



"The Devil"
Part of a Set of Tarot Trumps Painted by S. Jason Black

FRONTISPIECE

Pacts With The Devil

A Chronicle of Sex, Blasphemy & Liberation

By
S. Jason Black
&
Christopher S. Hyatt, Ph. D.

Illustrations by
S. Jason Black

NEW FALCON PUBLICATIONS
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I cling unto the burning Aethyr like Lucifer that fell through the Abyss, and by the fury of his flight kindled the air.

And I am Belial, for having seen the Rose upon thy breast, I have denied God.

And I am Satan! I am Satan! I am cast out upon a burning crag! And the sea boils about the desolation thereof. And already the vultures gather, and feast upon my flesh.

Yea! Before thee all the most holy is profane, O thou desolator of shrines! O thou falsifier of the oracles of truth! Ever as I went, hath it been thus. The truth of the profane was the falsehood of the Neophyte, and the truth of the Neophyte was the falsehood of the Zelator! Again and again the fortress must be battered down! Again and again the pylon must be overthrown! Again and again must the gods be desecrated!

— Aleister Crowley
The Vision and the Voice



Lucifuge Rofocale
Prime Minister Of Hell

Based upon a seventieth century illustration in the original *Grand Grimoire.*

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INTRODUCTION

And the Lord God said, behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.

So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

— Genesis 3:22-24

To write a book such as this in today's repressive environment is either an act of courage or stupidity. We do not know which. Yet, we have a sense of what our "folly" represents. From the point of view of reputation it may be an act of stupidity, but from the point of view of liberating mankind from slavery it may be an act of courage.

The problem of evil is an ancient one. It would be simple to invert the meanings of good and evil and let our work rest on that worn-out maneuver. We will not do this. Instead, like our adversaries, we shall assert that the struggle between good and evil is simply a struggle about the role of man in the universe. Is man "free" or is he property?

Man has almost always been property to one degree or another. A piece of property can be used by its owner, sold, leased or rented. A *free* man cannot be treated that way, unless, of course, he consents. A *free* man can take his own life. A *free* man can ingest what he wills and live as he sees fit. He can choose to help another or not. If he chooses to live with others, we assert that he must obey one rule: not

to initiate violence to get what he wants. Thus evil, if such a term is needed, is simply, for us, the initiation of violence. This is, of course, what the government and the church do to you if you disobey, since they have acquired a monopoly on "legitimate" violence. Thus, though we promised not to invert the classical meanings of good and evil, we inadvertently have.

An important quality of evil—as it is commonly understood—is that people are hurt. This fact can not be helped. To give up being a "free" man in order not to be hurt is no guarantee that "bad things will not happen." Besides, it is the act of a coward.

Every modern government makes a "social contract"—a pact[1]—without, of course, the consent of the populace—that it will protect and care for its citizens if they give up their right to care for themselves. Each government has certain sectors of human life which "belong" to it and things which do not. Government has taken for itself the monopoly on initiatory violence. For example, you can own property as long as you pay taxes. This is "ownership" based on the contingency of obedience. Thus, in one sense, *no one* owns property. The government provides for taking your property—by force if necessary—if you don't pay your taxes by claiming that you have violated the social contract (i.e., "the common good.") This refusal to obey by a magical act of metaphysics is transformed into the "right" to do violence.

To promote the idea of a social contract, something other than overt power has to be invoked to make the contract absolute and inviolate rather than simply arbitrary. This power is usually God, or in the case of America, "the will

[1] It is important to remember that a person becomes part of the pact (the social contract) simply by being born at a particular place and time. Thus, as with many things, the accidents of birth determine to a large extent a person's future. Further, it is fascinating to think that the most important deals one makes are made without one's consent.

of the people" together with their vision of God. Thus, for men to accept their status as property, a metaphysical assertion is needed. Some principal is required which can both stir and terrify people. Also, a history is necessary to legitimize keeping people as property. Each government or church has its particular wonder stories which are fed to children when their critical faculties are weak. At the base of all "evil empires" is the ability to inflict punishment. Without it the slave would be less inclined to obey.

To refuse the services of the politician, the priest, or the psychiatrist is an insult—to them. To negotiate for yourself, to be your own priest, your own psychiatrist, your own politician, is sacrilege, insanity or criminality. What label they apply to you is a function of who has the most power as well as the accident of who apprehends you first.

In our "free" (as long as you obey) society, each mediator—politician, psychiatrist and priest—are in competition. But they also cooperate in a larger sense to assure that society—their power structure—is being served. Regardless of which of the three is deciding what to do with you for violating the prevailing "customs" of normalcy, *someone is deciding for you.* You are an object that is being processed. You are not a real person, but simply a function—a piece of property. Most people rarely experience this because *as long as you don't violate the rules of society your real status as property is not invoked.* Yet, deep within each of us, we are aware of how little it takes to come to the attention of the authorities. Once they focus on you, your status as property is revealed and you are *processed*—thus revealing your status as: non-person.

Before the reader thinks that this is a book about politics, let us say that politics addresses the issue of whether or not you are property or a "free" man. The area on which this book focuses is the realm of the spiritual. Are you the property of some God or are you a "free" man?

In the spiritual realm there are owners, keepers and shepherds of men—as well as friends. The latter include those groups of spirits—at least in myth—who are relatively friendly toward man and want him to have more power.

The Promethean myth is but one example of a God-force that wants man to be intelligent instead of ignorant. Prometheus' "father" (Zeus), on the other hand, wants to keep man ignorant—a simple slave.

Prometheus is the divine rebel—a "Satan" who commits god-like crimes against the patriarchy. This is the critical point: that Prometheus, like Satan, is not man's enemy but is the enemy of the authoritarian tyrant whose desire is to rule man.

A similar myth is repeated in the Garden of Eden story. The Serpent (often called Satan) tempts Eve to eat from the Tree of Knowledge and become God-like. In some quarters Eve's temptation is seen as an initiation by the serpent Nechesh whose number is 358. Coincidentally, this is also the number of Messiach (Messiah).

The idea of preventing man from becoming a God is nowhere better exposed than by the Gods themselves when they decided to refuse man access to the Tree of Life. Genesis 3:22 says, "And the Lord God said, behold, man is become as one of us to know good and evil: and now, lest he put forth his hand, and take also of the Tree of Life, and eat, and live forever." In Genesis 3:23 and 3:24, "Therefore the Lord God sent him forth from the Garden of Eden, to till the ground from whence he was taken, so he drove out the man; and he placed at the east of the Garden of Eden, Cherubims, and a flaming sword which turned everyway to keep the way of the Tree of Life."

The Christian-Judeo religion system views man as property. The evil-one, the tempter is seen as a force which "makes" man disobey his master. The evil-one tells man not to obey his master, but to follow his own will. This, too, is folly since most men do not have a "will."

Disobedience, as well as pride (independence), are the two fundamental sins of the "evil-one." In fact, sin in the religious as well as the secular context is simply *disobedience*—the refusal to be a slave.

As children we are taught by our parents to obey, most often without question. The attitude of obedience is so deeply implanted by the time the child is seven that the "arguments" against his being a free man are well sown. In many instances, children and adults will argue against their own freedom. When the child reaches adolescence any rebellion against its early training is seen by adults as dangerous and disrespectful. Most adolescents retire from their rebellious behavior by the time they reach their mid-20's. Their "wild oats" have been sown and they begin to take their place in society as adults. By the time their children are born they have a full blown case of amnesia about their own childhood feelings and experiences. Now, as parents themselves, they inculcate their children with the beliefs and attitudes they learned when they were brainwashed. Although some changes are made by each generation, the primary attitude of obedience and conformity remain intact. Family tradition, religion and allegiance to a particular master are implanted into each generation. Each adult acts as if his particular programming is unique to him and somehow superior to other people's brainwashing.

The Problem Of Good

The problem of evil can not exist without the problem of good.

How can *good* be a problem? Simply by making it dependent upon the existence of evil. Yes, if good means obedience to religious and political paternalism, and evil means rebellion against these oppressive forces, then:

To see evil as a problem is to see good as a problem.

In other more common terms:

Good for most of us is simply the lack of evil.
Evil for most of us is simply the lack of good.

Or is it?

Both good and evil are concepts of the human mind. As concepts they appear opposed to each other—or so it seems.

However, to say that good and evil are concepts in no way limits the possibility that we interpret non-human forces operating in the universe as good and evil—from our human perspective. But because we label these forces as good and evil doesn't mean that they *are*—in some *absolute* sense—good or evil.

While we prefer to believe in the existence of non-human forces we have no "proof" of their existence in the scientific sense. More, we have no proof that these forces *are* good or evil—or that even our human concepts apply to them.

What we do have proof of is how humans label their own experiences.

To conceptualize events and experiences as good or evil is simply a function of what disturbs us and what doesn't. Thus, good and evil are simply a function of pain and pleasure. Yet as concepts they appear to have an independent status.

To understand the world in terms of good and evil is simple. To believe in the independent existence of good or evil—in terms of what pleases or displeases us—is nonsense. If good and evil exist independently of our understanding of them, we can have no idea about what these terms mean.

To generalize our personal experience to the impersonal—or the transpersonal—plane is the act of either a genius or a fool.

If everything were easy, if we obtained everything we wanted, then we could easily believe in the goodness of the universe. If we are frustrated or hurt we might believe the

universe evil. Both feelings appear to be necessary and both are lies.

The issue is simple: *good and evil are human inventions which humans treat as non-human realities.* Thus, there is a confusion about the hierarchy of the concept. It is similar to Kant's *positing* an unknowable world beyond reason and then later acting as if it really existed.

When good and evil are attributed to otherworldliness—which by definition can't be known—we simply humanize the spiritual world. To use terms which we have assigned to this other-world and then act as if these terms didn't originate from the world we *do* know is one of our greatest errors. *If* there is another world we can only know how it effects our particular nervous system. We can't know if the effects of another world are good or evil except through our lenses.

If there is another world it can only be known through our methods of knowing. It can't be known by us "for what it is" through other methods of knowing.

To speak of Gods and Devils and Demons as good or evil is simply a statement of our reactions to what we believe their expressions or existences are for us.

The Problem Of Evil
The Problem Of Suffering

To be confused by suffering is to be confused by life. Those who are confused by suffering require a meaning independent of their existence.

Suffering is human. The body is soft, the world is hard. To invent explanations about suffering is simply a narcotic.

Each explanation assumes something about the nature of life—it presupposes an "ought to" which is simply—"I want."

To assume that the world was—or can be—idyllic is to wish for slavery. To say *no* to suffering—to improve your life—is simply a desire. It is not a given.

In fact the Garden of Eden story indicates man's "suffering" over *not* suffering. To want to know, to be curious, is the nature of man—to want to control—to want immortality on his own terms—to create stories—this is all the nature of man. Curiosity is the curse of man because, according to the Garden of Eden story, curiosity and willfulness finally brings expulsion from paradise. To be curious is to disobey. Curiosity is the fundamental characteristic of all newborns. Yet, for whatever reason, curiosity is also associated with danger—and with evil. Did you ever notice that humans become less and less curious as they become older? The reason is not simply age. The "will to curiosity" has been beaten out of them. "It is better to follow the path of the tried and true." In this sentence the word "better" means "safer."

To try to explain suffering as purposeful or otherworldly is a sign of a weak stomach—and an over-active brain. Suffering is motivation to put "an end to it" for a while. Without struggle man is no longer man.

To live in the Garden of Eden is simply a death wish—which, if ever achieved, would put an end to the species known as man. Curiosity and rebellion are the basis of being human. Yet we are taught to obey. We are taught that there is a correct way to live—ordained in another world and enforced in this one.

Many men make an issue out of their suffering. Insurance policies are inventions of those who know how much humans desire to control suffering. But to be without the potential for suffering is to be without life. To make a life out of one's suffering—or for that matter one's joys—is folly. Unless you have a lot of talent.

There is no way out of life—until you are out of it.

Some invent, others endure, some go mad. Sometimes it is difficult to tell the difference.

Suffering is the foundation of creativity. To suffer well is a sign of an extraordinary human being.

To enlist spirits to put an end to suffering—or to give you what you want—is an act affirming man's desire to have power over his condition.

Whether a particular moral "philosophy" labels a spirit as good or evil, the attempt to *evoke* is a leap beyond rationality and science.

To say that Satan or the devil is responsible for man's misery is simply a matter of preference. One can just as well call God evil and Satan good. This frequent reversal of common morality is no more proof of good and evil than the common way of viewing things.

Each person must decide, if they can, what spirits or gods serve his particular desires and destiny and, if they be so inclined, ally themselves with them.

All spirits desire physicality. Each wants something, whether its name is Yahweh or Lucifer. Yahweh demands obedience and Lucifer appears to want to annoy Yahweh.

To *trade* with a spirit to get what you want is, in our view, more manly and often more sensible than praying for what you want.

There is a significant difference between praying and trading. During begging, impossible promises are made. Often these promises take the shape of being "good" in character or deed. Thus the typical prayer consists of a "sacrifice" of an "evil" quality in order to obtain something else. Usually people are incapable of giving up their vice in order to obtain the graces of God.

In trading there is an exchange of something tangible for something tangible. The person wants something and the spirit wants something. They make a deal. This type of exchange is often what makes the pact evil in the eyes of religious people. The idea of trading with God or demons is abhorrent to people, but this is exactly what people do when they pray. The differences seem to be of attitude and practicality. In praying a person begs. In a magical pact the person trades, bribes, threatens and commands.

Trades with spirits are commonly seen as an exchange of the soul for something tangible. More often than not spirits are not interested in souls. As some writers have said, Satan already "has" their souls. Spirits, like humans, want applause, praise and attention. For example, some people promise certain demons temples, or books written about them or dedicated to them. In fact some have charged us with writing this book to pay off certain spirits.

Spirits want visibility, while humans want powers and special favors. Thus theirs is a dynamic relationship between spirits and man. They are continually in process.

About This Book

The original title of this book was *Le Dragon Rouge* (The Red Dragon). While this book was not intended to be that original work, we felt the original title conveyed the power and force which this book shares. As we were finishing this work, however, we learned that Herman Slater of The Magickal Childe in New York was publishing the original book titled *Le Dragon Rouge*; thus we decided to rename our work so as not to confuse it with the original. (Mr. Slater died shortly before the appearance of this book. We will miss him.)

Since the fundamental character of this book is that of Pact Making with the Devil suggested to us to change the name to *Pacts With The Devil*. While not as romantic as *Le Dragon Rouge,* it does convey the contents of this work rather well.

Though this book provides historical information, it is not a book of history. Though it presents psychological information, it is not simply a book about psychology. It is a manual, written by two individuals with very different backgrounds, who have agreed on a fundamental issue: that pacts with the Devil are not as uncommon as some people would like to believe.

Many people—including those involved in the occult—do not believe that pacts or rituals or evocations or invocations "work." We have observed that most people do not actually *perform* ritual—they just talk about it—and therefore the claim "it does not work" is spurious. And more, the rituals that most people *do* perform are rather formalistic and dry.

The idea of the *pact* or *deal* is as ancient as man himself. How many deals with people, forces or God(s) does an average person make in his lifetime? This is difficult to know but we do know one thing—all humans make promises, all humans negotiate and the heart of negotiation is an exchange of something for something.

Unlike other animals, humans and "gods" make and break promises. It is fascinating that making a deal or a promise carries the assumption that one has the power to deliver. Thus, every deal is act of pride and every promise is a potential lie.

To believe that one can deliver implies that one believes—or hopes—that the world is orderly enough to allow for prediction and control. In this sense every promise is by definition a lie. Thus, the notion of Satan as a liar is true, but its truth lies in the notion of "truth" itself.

No one can control all the known, let alone the unknown, forces which can affect a promise. This reality is so obvious but so infrequently stated that law books are filled with contingency plans and penalties when a promise cannot be met because of one set of circumstances or another. Obviously, to break a promise because it simply does not suit you is frowned upon. Yet, people do this every day, finding excuses or reasons so they will not bear the consequences of their actions. Lawyers make a very good living penalizing people who agree on one thing and do another. Indeed, all currency systems are based on a "promise" to pay.

Promises, pacts, deals and covenants all rest on faith and hope. All children brought up in the Christian-Judeo tradi-

tion have dabbled with promising God. Even those who claim to be atheists make deals with forces. Pacts and deals are made in almost every relationship imaginable. Faith in promises is like faith in grammar. Everyone uses it but nobody knows what it means.

Regardless of who one is promising, a promise is always a seduction. It is a *sexual act*. Thus the notion of promise in itself is evil, is Satanic, is a pact with the Devil. No man can guarantee the future and few men have enough "virtue" or cash to pay for all the broken promises they have made.

Self-delusion is self-blindness. It is from this ability to delude that man builds theories and ideas which have no function but to create hope. There is no one who doesn't live on hope. Everyone is a "hope addict."

The average man makes promises which are often the most bold aspects of his character "...to love, honor...until death do us part." How noble, foolish or rigid must one be to believe such hogwash? How can someone with the body of an ape think so much of himself to make a promise? Is not the pride of the promise the essence of Satanic pride? Yet, we all make promises.

When I promise to Lucifer, I promise to someone who at least has an interest in my getting what I want. Conversely, the shepherd and keeper are concerned with my getting what they think I should have.

For man to say *no* to the "keeper and the shepherd" is a victory in and of itself. IHVH (Jehovah) and the fictionalized Jesus are the "keeper" and the "shepherd" respectively. Yet, the "true" stories about Jesus say that he was a rebel.

To say *no* to our fictionalized Gods is to say *no* to submission. It is not a *yes* to ego and a *no* to what is beyond ego. It is a statement of "I will not beg nor will I submit, but I will trade." The Pact with the Devil is a symbol of a freer man in a freer market place who has a sense of "equality" with his makers. It is an honest trade. To see man trying to influence the universe to his benefit, honestly

and openly, well, that is the sign of the Promethean spirit. Is this the God-man that so many intellectuals have been speaking of?

Lucifer is more the Greek Prometheus than the Christian Satan. Thus, a pact with Lucifer-now-Satan—he who is loathed by the keepers and the shepherds and their slaves—is man contracting with a friend: Prometheus-Lucifer-Satan.

To make a pact with the Devil or any spirit is to negotiate for yourself. This is *true evil*—according to the church and society. Recall that Jesus rebelled against both. You have rejected their help, their intermediaries, and most importantly, their authority. This is the ultimate evil—the crux of sin—to disobey—to refuse the services of those in power—to deny their authority over your life.

It is often said that the sins of pride, egotism and disobedience are the sins of the Devil. If this means that ego is the *sole* creator then we have ignorance, not sin. The refusal to be grateful—to worship a creator—has to do with the ability to tolerate fear. Recall the old saying: "no one is an atheist in a foxhole." I hope no one believes that this proves the existence of God. I believe it simply shows what man is capable of when he is frightened.

Pacts with spirits require work and effort and should not be done frivolously. Often it is easier to use conventional means to get what you want. However, after these means have been exhausted, a pact will provide you with a sense of power over feelings of helplessness and the frequent desire to simply submit to the circumstances of life.

To know whether a pact can work for you is a question of experimentation. The experiment alone can give you a new sense of yourself. In fact making a pact with a spirit may allow you to observe how your mind works. It will also give you an opportunity to break free from some of the conditioning and brainwashing of childhood. At worst it

will help you change your point of view. At best it may bring you what you desire.

— Christopher S. Hyatt, Ph.D.

A Note On The Frontispiece

The picture is that of "The Devil", part of a set of Tarot trumps painted by myself.

He is presented as a Dionysian/Promethean figure of great beauty and (to Judeo-Christian culture) threatening sexuality. His apparel is black and red, the colors of the *Macumba* deity *Eshu*. The open third eye of illumination is pictured on his throne and on the demonic image behind him, which imitates the images of liberated attainment as seen in Tantrik iconography. The trident—symbol of both the Devil and Shiva—leans behind his throne. At his feet are two of the uninitiated, enslaved by fear, addiction, misconception and habit.

The male cleric is a deliberate cartoon of the Irish Bishop who was recently disgraced for giving hundreds of thousands in Church money to cover up an illegitimate child he fathered.

I thought he was nearly the ideal of the type that I meant.

— S. Jason Black

CHAPTER ONE

The Foundations

The book that you are holding in your hands represents a corpus of literature that forms the very heart of the European esoteric tradition.

In the last twenty-five years or so, books on "magic" have concentrated largely on Kabbalism, Jungian psychology or the "neo-paganism" of so-called "Wicca." But for the three centuries following the Renaissance, the serious practice of magical art consisted essentially of the kind of systems collected in this book.

This material represents what is normally considered "black magic," since the spirits it pretends to consort with are admittedly demons. It is also, as we intend to show, transcendental magic, since the practitioner places his very soul and mind on the line (in traditional belief at least) in order to become more than a man: To achieve the power of a Magus.

While these rituals may be based on original manuscripts that were slightly older, the three Grimoires collected and adapted in Part II—*The Grimorium Verum*, *The Grand Grimoire* and *The Constitution of Honorius*—first saw some kind of general distribution between the end of the seventeenth century in France, during the twilight of the reign of Louis XIV, and the middle of the century following.

While the Church triumphed over the religious hermeticists of the renaissance, it can hardly be said to have eliminated the practice of sorcery, or for that matter, to have even slowed it down.

The "white" magicians such as Giordano Bruno or John Dee who openly advocated magic were seen by people of similar interests and talents to have martyred themselves for nothing. They gave their lives trying to win over individuals and institutions which were their sworn enemies (a fate modern parapsychologists might do well to take note of). So while their more idealistic colleagues either languished in prison or were barbecued in the city square, the more clandestine and cynical variety of practitioner simply kept a low profile and applied for protection to the officialdom of Hell. After all, events had proved who their friends really were.

The Aristocracy Of Black Magic

In spite of its status as a Catholic country, and probably because of a series of kings that were rather lenient on the matter (or like Henri III, active practitioners of magic), France was the spot in Europe that proved the most fertile and safe ground for the professional magicians.

These people escaped the witch burnings of the period for two reasons: first, the principle victims of the witch trials were the peasantry of Lutheran and Calvinist countries. Contrary to historical myth, the Inquisition was far less destructive of human life than were the new Protestant sects. And second, the people who formed this underground were more or less educated people who were protected by their clients, the aristocracy. Sometimes they were themselves aristocrats. This is a topic rarely mentioned in orthodox history books, but a number of people quite prominent in the political life of Europe were active and committed adepts of ritual magic.

One famous example was the notorious Francis Hepburn, "the Wizard Earl" of Bothwell, who consistently used black magic both to aid his political career and to eliminate, or attempt to eliminate his enemies. He was also a friend and client of the sinister "Doctor" Simon Forman, who was, if

contemporary testimony is any evidence, one of the most gifted psychics, not to mention amoral practitioners, of his age.

The question, of course, that is central to anyone interested in this field of endeavor is: does it work? The answer that most people on the street would give of course, is "no," but that is nothing more than what we are programmed to believe by our culture (our inquisition, you see, has become internalized).

People like Bothwell, and others who will be mentioned later, had the same concerns as any modern prime minister or general. They were also the finest minds and most powerful personalities of their time and would be no more likely to repeatedly waste time with things that didn't work than any modern military strategist. Many of these people kept magicians on retainer throughout their careers, and to call them superstitious is merely begging the question. Also, many of the personal accounts of magical practice and its alleged results—like the Simon Forman material—are entirely consonant with modern studies of psychic phenomena, although coming from people using completely different concepts and frames of reference.

The Diabolical Duke

The particular rituals we have here probably date from about a century before the French Revolution. Louis XIV was recovering from a series of disastrous and bankrupting military campaigns, giving free rein to the nobility and people of the court. It is difficult for a person living in our century to comprehend the kind of privilege and personal power into which the upper classes were born.

Versailles was a vortex of intrigue, corruption and sex (of all varieties). People who lived in this stressful and competitive atmosphere used whatever tools they could find not only to further themselves, but just to survive. Tools like coercion, seduction, blackmail, poison—and black magic.

At the top of the pyramid of these "predatory" personalities was Phillippe, Duc D'Orleans, nephew of the King and one of the people in line for the throne of France. He was brilliant, literate, amoral, literally murderous if crossed, an active bisexual and, since his youth, a practicing adept of the black arts. In the words of his Uncle, the King, he was "a walking advertisement for every type of vice and crime." This man was a member of a number of secret societies that existed at court and in Paris. He may have been introduced to them by his father, the King's brother, nicknamed "Monsieur," a committed homosexual who stopped buggering his pageboys long enough to create heirs to the Dukedom and who was known to charge into battle on horseback with a sword in one hand and an open parasol in the other.

Apparently Phillippe's interest in black magic began at an early age, and he became one of the central figures in a secret network of magicians, alchemists, poisoners and pimps that extended from the highest ranks of the French nobility to the criminal underworld of Paris. To call this man a genuine Satanist would be no great exaggeration. Born to power, he clearly considered himself "beyond good and evil" and in modern terms would probably be labeled a sociopath. For example, he had an incestuous relationship with his daughter up until the time of her marriage. Apparently, when the honeymoon was over, he saw no reason for her married state to keep him from his pleasure and visited her on a regular basis in order to bestow his Fatherly affections upon her.

Eventually her new husband got wind of the relationship and was understandably upset. To smooth things over, the Duc invited his son-in-law to dinner. Sometime between soup and dessert the man became violently ill and died in his bed a few days later. This is how the Duc earned the nickname "Phillippe the Poisoner." There is considerable suspicion by historians that he was personally responsible for the death of the Dauphin, grandson of Louis, thus

paving the way for him to become Regent of France after the King's death.

That one of the rulers of the most powerful country in Europe was a multiple murderer who spent many of his nights offering the blood of goats to the Devil sounds like the most lurid kind of fiction, but it is historical fact disputed by few. This is the world in which the rituals in the second part of this book were born.

While it may seem that the "black arts" were at their darkest at this period, it should be mentioned that the aforementioned Simon Foreman was also famous as a healer, and the magical and hermetic books of the time were one of the major influences on Isaac Newton.

CHAPTER TWO

Possible Origins

The Hellish Priesthood

Another major part of this occult underworld was the clergy. Anyone familiar with the history of Christianity, both ancient and modern, is aware that it is an amazingly legalistic faith. You "accept Jesus as your saviour" or you are "baptized" so that you become a recipient of God's "grace" and you are assured a place in Heaven no matter what kind of a miscreant you are.

Conversely, if you are not a Christian you will burn in Hell forever, however brilliant, kind and talented you may be. This, of course, is a simplification, but not much of one.

The French priesthood at this time contained an enormous class of impoverished and mostly out-of-work priests and "abbes" that were far too numerous to find a real place in the functioning hierarchy of the Church. In one sense they were leeches, yet in another they can be considered victims. Sons of the peasantry were sent into the Church to get the education and living that their fathers could not provide, as well as second sons of the aristocracy were given to the Church because they would not inherit—or simply to get them out of the way.

These people were fully trained in the rituals of the Church, but many of them had no parish from which to make a living. They supplemented their meager incomes and fended off starvation by selling their services. By services, we mean they would accept money for saying

"masses" for the benefit of the payee. This included seduction, the gaining of wealth and even murder.

From the point of view of a seventeenth or eighteenth century priest there was nothing particularly contradictory about such actions. They were baptized priests. They had been given the power by the Church, which had been given the power by God, and nothing prevented them from using the power as they saw fit—especially if it provided dinner. The mass was viewed as a magical act that had power *in and of itself* regardless of the purpose for which it was performed. This practice became so common, and was taken so seriously, that at least one priest was executed during this period for accepting payment in order to say a funeral mass in the name of someone's (still living) husband. The goal of course was his death.

Not all of the activities were murderous, however. A certain Madame de Lusignan was caught with her priest, frolicking naked in a forest and practicing "abominations" with an Easter candle.

While the majority of these characters confined their activities to more or less orthodox Church rituals, there were a certain percentage who "crossed over the line" into the practice of diabolism and black magic. They conjured demons, created talismans for clients, and performed the famous and semi-legendary "black mass." This is where the legend comes from that it is necessary to be an apostate priest in order to perform a black mass. In those days there was no dearth of apostate priests.

It will be noted by readers that the *Constitution of Honorius* in the later part of this book is written to be performed by a Catholic priest and the book implies that it was written by an initiate of the Church itself, under the direction of the Pope.

A.E. Waite, in his *Book of Ceremonial Magic,* ridicules this idea in his usual incoherent fashion, but he makes it clear that his attitude is only the result of his own relent-

lessly middle-class religious ideas. In fact, leaving aside the clearly fictional participation of a Pope, we find nothing more likely than that this book was written by a renegade priest. The author's understanding of the function and design of ritual is sophisticated and elegant and the assumption of the power of the Catholic liturgy says "priest" to us in a way the other two rituals included in this book do not.

Dark Gods Of Africa

One more suggestion should be made regarding the authorship of all three of the rituals collected here. During the period when they first appeared, the colony of Haiti, then called San Domingue, was the richest possession of France. Though this is not the place to go into a history of the subject, most people are aware of the unbelievable brutality that was demonstrated toward the imported black slaves by their Christian masters, who where brought to the island literally in the millions.

While the practice of African religion was outlawed by the overlords of the island, the population of slaves was so huge that they could not be prevented from practicing some things in secret. During the time of the French possession, it seems almost certain that a number of Europeans took an interest in, and learned from, the imported beliefs that later became Voodoo. The whites, after all, formed intimate relations with their slaves, thus creating the large mulatto class on the island. It seems likely that some of these relationships became close enough that the whites were taught a little, or perhaps a great deal, of the African ritual tradition and translated it into their own terms.

The reason why this kind of influence seems more likely with these three books than other manuals of black magic is because of their structure. The classic Grimoires do not contain full rituals. Books like the *Lemegeton* and the *Key of Solomon* contain lists of spirits and talismans, along with conjurations and threats to be repeated by the sorcerer until results occur or he dies of *ennui,* whichever comes first.

The three rituals we have here all begin with extended purification and sacrifice, as well as the ritual creation of the proper tools. In the case of *The Constitution of Honorius*, this process extends over the period of a month. This exactly parallels Afro-Caribbean magical processes practiced in every major city in the Western hemisphere. (Santeria alone is estimated to have a following of five million in the United States.)

In these rituals there is repeated cleansing of the celebrant, various animal sacrifices, the creation and empowerment of sacred weapons, culminating in the evocation of the spirit. The only difference is that in the Afro-Caribbean practice, this results in the physical possession of one of the celebrants. European magic (including modern "Wicca") avoids this natural and historically universal experience as a result of the Judeo-Christian fear and hatred of the supernatural. As a result of this complex structure and commitment of time by the magician, these rituals amount to systems of self-initiation, as well as extended meditations with a distinctly Tantrik flavor.

Apostate Nobility

We have implied earlier that this kind of magic was, during this period, largely the province of the upper classes. We will give two examples of the practice of diabolical magic among the rich and powerful—personages who almost certainly owned, and probably used, the three Grimoires in the second part of this book.

While we have said that the atmosphere in France was rather more lenient than elsewhere, sorcery was still illegal, and the magician clumsy enough to place himself in the attention of the authorities could still go to the stake. (According to some sources, the last *official* burning for witchcraft took place in Poland in the 1790's.) In the case that has become known as "the affair of the poisons," the

death and imprisonment of a network of hundreds of practitioners began, as so often, with *someone's big mouth.*

In our remarks about the Duc D'Orleans we said that he was associated with an enormous secret network of black magicians and other bohemian types who existed at court and in the environs of Paris. In the late 1670's this underworld was (temporarily) exposed to the light of public scrutiny—with a vengeance.

A foreshadowing of these events occurred in 1668, when a fortune-teller named Le Sage and a priest named Mariette were arrested by the civil authorities and charged with sorcery. According to the court testimony, the two men made their principal profits by the manufacture of love charms which the priest then "charged" by placing them underneath the chalice at mass. This was hardly unusual, but the court got a shock when they were given the names of the sorcerer's regular clients, all residents at Versailles, all high nobility, including the mistress of the King and the daughter of the judge.

The evidence and testimony was immediately suppressed and instead of death, Le Sage was sent to the galleys and the priest was banished for nine years. After only a short stay in the galleys, Le Sage was released by one of his powerful clients and returned to Paris to continue his "work."

Jumping forward a decade in time, a dinner party was given at the home of a successful Paris dressmaker, and as the evening progressed, the guests become more than a little drunk. One of the guests, a woman named Marie Bosse, was a professional fortune-teller and remarked—probably in a slurred voice—"What a lovely occupation is mine! What classy clients! Nothing lower than duchesses, marquises, princes and lords. Three more poisonings and I retire, my fortune made!"

Unfortunately, one of the people who overheard the remark was a lawyer who was a friend of La Reynie, the

King's Lieutenant-General of police. The wife of one of La Reynie's officers was sent "undercover" to investigate, and on the second visit to the fortuneteller, she was offered poison to be rid of a fictional unwanted husband. She duly reported these events and soon after the police were breaking down the door. The Bosse woman was apparently caught in a sexual situation with her two sons and her daughter. The wife of the aforesaid dressmaker was also arrested.

Further investigation (including the use of torture) led to a woman nicknamed La Voisin (real name, Catherine Monvoisin). Not coincidentally, she was the mistress of the sorcerer Le Sage, who we have already met. Shortly after the arrest of La Voisin, Le Sage himself was arrested once again, and for reasons of his own (Francis King has suggested intense jealousy of La Voisin, but an hour on the rack is just as plausible) told the police everything they wanted to know.

Demonic Underworld

La Voisin was the organizer of a Mafia-like group of sorcerers, alchemists and renegade priests who had garnered a fortune by performing black magic and compounding poisons for wealthy clients.

Imagine, if you will, the scene when the authorities took possession of the various residences belonging to the members of this group: the police arresting the occupants and proceeding, perhaps, to a cellar or loft and finding altars with candles made from baby fat, circles drawn on floors used for demonic invocation, fully equipped chemical and alchemical laboratories with racks of toxic herbs for the making of poisons. In addition, organic substances used in magic: powdered blood and sperm; skin, hair and body parts; and semi-precious stones to make talismans.

There were libraries of every available tome on the practice of magic (including, possibly, the ones in this book,

which one of these people might even have authored). And a large stove in the workroom of La Voisin contained the half-incinerated fragments of human children. All in all, a scene worthy of a Hammer film.

It must be said that most of the remains discovered in La Voisin's oven and elsewhere were the remains of abortions, another of this enterprising woman's businesses. Nevertheless, she and her colleagues were guilty of the ritual murder of infants on several occasions.

Once the full extent of the criminal conspiracy and the possible number of murders became known, La Reynie got permission from the King to form what became known—for rather obvious reasons—as "the burning court." This was a tribunal given special powers, by order of the King, to interrogate persons of noble rank (who would otherwise be immune to such a subpoena) and to mete out penalties to the guilty. By the time this court was finished, more than three hundred people would by imprisoned, banished, or burned at the stake for the crimes of murder and sorcery. This, by the way, was a civil court, not an ecclesiastic one. The work of the court came to an end, not because it was finished, but because people of such high rank were implicated that just as he had personally authorized the court to begin with, the King personally ordered it disbanded and much of the evidence destroyed.

The Malevolent Mistress

The King's action was due to the involvement of his mistress, the Marquise De Montespan, his lover of many years and the mother of several of his children. Her involvement started when she came to believe that the King was losing interest in her. True or not, she was worried enough to engage the services of La Voisin to make love philters which she introduced into the King's food. According to the testimony, these love potions, like so much of what these people did for their clients, seemed to work, and the

Marquise was satisfied. But eventually the King's roving eye began to worry her again, on top of which she seems to have developed an ambition to be made Queen.

For this kind of problem, stronger magic was needed and La Voisin brought in her principal partner, a priest named Guiborg. If this man had been invented for a novel, the author would be criticized for stretching the credibility of the reader. In his late sixties, at the time of his arrest, he had apparently spent his entire life in the practice of depravity, vice and sacrilege. Described in the court records as a libertine, he boasted that for at least the previous twenty years, he had made a profession of the saying of the black mass on the bodies of women, and had sacrificed "countless" children at these altars.

It would be comforting to believe this man a lunatic and some kind of pathology is certainly evident, but the police had good reason to believe he told the truth. When his services were acquired by Madame Montespan, he arranged to perform a number of black masses, usually upon the body of La Voisin's daughter. He would read a liturgy dedicated to "Asmodeus and Astaroth" rub the (presumably stolen) consecrated host in the girl's vagina, have intercourse with her and sacrifice an animal or bird whose blood was drained in the chalice and mixed with the host. This mixture was dried to powder and mixed with the King's food.

Whatever the events that followed, the Marquise remained dissatisfied, and two more black masses were performed, at one of which she seems to have suffered herself to be the altar, and at both of which the throat of a small child was cut over the chalice as the offering. While the entire diabolic liturgy has not survived, there is a fragment in the court records which gives some idea of the style and atmosphere of the ceremonies. At the moment of the offering, Guiborg supposedly recited:

> Astaroth and Asmodeus, princes of fellowship, I invoke you to accept the oblation of this child for that which I ask (on her

> behalf for whom this mass is celebrated): that the King and the Dauphin will continue their friendship toward her, that she will be honored by the princes and princesses of the royal family, that the King will deny nothing she asks of him for her relations or household.

When the Sun King, who saw himself as nearly divine, discovered that his lover had for years subjected him to the manipulations of witchcraft and been a participant in child murder, he must have given a new definition to rage. Rather than suffer the humiliation of having this known, he stopped the proceedings at once, sealed the evidence and—need it be said—ended his relationship with the Marquise De Montespan.

La Voisin went to the stake, hundreds of others were imprisoned or banished, Guiborg died in a dungeon and for a little while, the demons were left in peace by the citizens of Paris.

CHAPTER THREE

Heirs To The Tradition

HELLFIRE DASHWOOD

While the power of the Church remained strong amongst the middle and lower classes and still retained the ability to punish transgressors, the upper classes freed themselves more with each generation. By the beginning of the eighteenth century, an educated person could express a certain cynicism toward religion and the bible without much fear of punishment. There were exceptions to this. Rome was certainly one, so was Spain, both of which had active inquisitions until the arrival of Napoleon.

In England and on the continent, groups of wealthy young men formed clubs specifically for the celebration of blasphemy and diabolism. Some of these were serious, and involved the practice of the Black Mass in its various forms and even demonic evocation. Many were overblown frameworks for the defiance of authority and sexual indulgence. The principal practitioner—if that is the appropriate term—of this era was Sir Francis Dashwood, Baronet.

Dashwood seems almost the archetype of the eighteenth century rakehell. Accounts, both real and probably legendary, date from his early twenties describing him as a man of violent passions who took delight in vice and blasphemy and who, like the Duc D'Orleans, seems to have been a conscious Satanist.

One famous story will serve as an example: during the 17th and 18th centuries, until the Napoleonic wars made

such travel impossible, there was a rite of passage called the Grand Tour. This was where young men and (less frequently) women of the upper classes would be supplied with money to take a year or two to travel around Europe. This was generally done after finishing their formal education to equip them to live in "society." Depending on the character of the travelers, it could also mean several years of uninterrupted partying. Dashwood, like other young men of his class, went on this Grand Tour and seemed to take particular delight in his stay in Rome. There were several reasons for this. First, it was the repository of some of the great art collections of the world and also, like Paris, a place where one could obtain forbidden books and learn about unusual practices.

During his stay in Rome he did as tourists do to this day: he attended a service at the Sistine chapel. It was Good Friday and some sort of ritual scourging was involved in the ceremony. Presumably it was night, because the chapel was in darkness. When the (very light) scourging began, Dashwood, who was in the congregation, pulled a bullwhip from the inside of his greatcoat and started thrashing people left and right, whooping like a banshee. He was forcibly ejected from the chapel, and subsequently from Italy.

The Brothers Of St. Francis

When he returned home, carrying with him the books and experiences collected on his travels, he began to live the life expected of a man of his class—which at that time was a combination of politics and debauch. His personal indulgences soon took a rather dark turn. Around 1745 or 1750 (opinions vary on the date) Dashwood "officially" founded the Order of the Friars of Medmenham, the satirical name of an organization devoted to the more structured practice of activities Dashwood had been obsessed with throughout his life.

The "rites" of the Friars of Medmenham were celebrated in an abandoned Cistercian monastery located on an appropriately mist-shrouded island in the Thames. This Gothic ruin had been purchased by Dashwood and comfortably refurbished for this purpose. Again, there is some uncertainty as to the exact activities that went on there and later at the "hell-fire" caves dug into the chalk hills of West Wycombe. This is due largely to the destruction of the notes and financial documents of the Order by its secretary, Paul Whitehead, just before his death. Some writers assert that the members were out-and-out Satanists and others deny this, saying that Dashwood and his friends worshipped the goddess Venus. We suspect that both are true.

One of the things that Dashwood seems to have discovered during his sojourn on the continent was the pagan survivals, some of a blatantly sexual nature, that had been woven into Christianity, especially in Italy. This, combined with the study of the Grimoires which he apparently purchased on his travels, would have told him what the same study would tell someone today: that the traditions of black magic are the survivals of ancient beliefs and knowledge, and that Lucifer is none other than the Dionysus of the old world.

There is both a strong element of blasphemy and rebellion against Christian religion and also elements of pagan revelry in this tradition. The black mass, in its traditional form, is purely and simply an orthodox pagan ceremony in all of its components. It is not, as some "neo-pagans" like to claim, a branch of Christianity, but a pure survival that can be traced back to the mists of prehistory, just as the Christian mass has its roots in primitive ritual cannibalism.

At regular intervals, the "monks"—which always included twelve male celebrants plus Dashwood—would gather at the Dashwood estate for an extended stay. These included such luminaries as George Montagu, the Earl of Sandwich (yes, *that* one) and at least once Benjamin Franklin himself,

who had become a friend of Dashwood during his brief stay in England. The rest of the "regulars" consisted of poets, politicians and wits, some of whom could be considered the cream of their generation.

From London would come several carriages full of the most talented and attractive courtesans available, who would be lodged on the estate separately from the men in a "convent" under the supervision of an "abbess." Several days of preparation would ensue, with servants making sure the abbey was clean, warm and furnished and that there was enough food and—especially—wine. When night fell on the appointed day, the men would dress in monk's robes and the women in nun's habits (perhaps a little more revealing than the genuine article). They would proceed to the river and the waiting transport. This consisted of a large "raft" (probably what we would call a flatboat) lit by torches, which, when laden with its holy passengers, was rowed down the river to the abandoned abbey on its isolated island.

Exactly what happened next is, due to Mr. Whitehead's loyalty, a matter of some speculation. There was some sort of ceremony, possibly even a black mass. Here, the objections that the monks worshipped "Venus" *don't make much sense*. Why were the women dressed as nuns and the men as monks? They could all have worn togas if that was appropriate. (Roman revivalism was quite common at the time, especially in architecture.) But the symbolism they chose was largely diabolic, and inscribed over the entrance to the abbey, Dashwood had put Rabelais' dictum: "Do what you will." What is certain, is that after the ceremonial portion was over, the "nuns" were partnered with the "monks" for activities for which real monks and nuns would have to say a great many "Hail Marys."

The notion that the Medmenham *soirees* were more satanic than pagan is also supported by accounts of the decoration of the abbey. A man of enormous wealth and a

connoisseur and collector of the arts, Dashwood had the taste, money and connections to furbish his temple in exactly the way he thought appropriate. The walls were painted with frescoes which have been described as "erotic" but were probably pornographic, and the altar was said to have painted caricatures of all twelve disciples. The workers and artists hired to carry out this project were all imported to avoid any gossip, and the abbey library contained an odd combination of pornography and theological works. The chapel itself was kept locked and was barred to all but initiates of the order. This secrecy was capped by the destruction of the order's papers, preventing us from ever knowing how far these people went in the worship of their deity. Could those papers have contained, perhaps, written pacts by the members pledging their allegiance to Lucifer?

CHAPTER FOUR

The Origin Of The Pact

Forbidden Alliances

The demonic pact was and remains one of the most anxiety-ridden subjects in the western esoteric tradition. There are two reasons for this that we can think of, and the subject shares these reasons in common with most psycho-spiritual practices that inspire automatic fear in our culture. Firstly, it lays the "soul" and "mind"—the inmost being of the practitioner—on the line. It commits that person to a contractual obligation with a metaphysical entity in return for services that would irrevocably change the magician's life. This is frightening because most people are terrified both by the thought of contact with a spiritual intelligence (which he may even claim not to believe in) and also by the thought of achieving his goals.

The second reason is that the conjuration of a demon and the creation of a formal alliance with it is quite possibly the oldest form of initiation known to man. It has exact parallels in every magical tradition in the world, both Christian and non-Christian (see the works of Carlos Castaneda for example) and goes so far back in time that our very cells acknowledge its power, even when we consciously "don't believe."

Let us emphasize here that despite the safari we have just made into the world of European "Satanism" and despite the use of the liturgy in *The Constitution of Honorius*, the material that follows in this book is *not religion* in the

normal sense of the term. The manuals of magic collected here, especially the pact-workings, are the stuff from which religion comes (the covenant with Jehovah was a pact) and which modern religion imitates with empty formalism.

Someone once remarked to Jason Black that the definition of a religious ceremony is an act of ritual magic that doesn't work. The forces that are called up by these techniques, whatever the reader chooses to think they are, are communicated with directly by the magus and the practitioner must deal with this experience *alone*. This is the factor that everything in our Judeo-Christian upbringing tells us to avoid.

Faith Versus Knowledge

In our culture, unlike, say, Tibet, we talk about *faith*, which has been sarcastically described as a belief in things one knows to be untrue. Direct experience—gnosis—is discouraged from every corner. This is true for the Jew, the Christian and the Atheist alike. If you don't believe this, we suggest you take a close look at the hysterical, almost panic-stricken way in which Psychic research has been attacked by all the above groups for strangely similar reasons, no matter how convincing the evidence or distinguished the researchers.

Even the religious convulsions of Pentecostals and their ilk are only encouraged *in* the group and to become *closer* to the group. These experiences—such as they are—reinforce programming. The goal of the practicing magus is to break programming and create himself anew by demolishing his previous limits. A person who breaks the limits imposed on him by the world at large is a very disturbing phenomenon. He doesn't respect authority and he makes a lousy servant. Religion prays to (begs) a hypothetical daddy figure for help and guidance. Magic *demands* communication and performance, or the being/force will be punished, or at the very least, ignored.

This kind of reaching out and treating with the unknown is the basis of much shamanic training. In those parts of the world where authentic shamanism still exists, the apprentice sorcerer is isolated somehow—usually by going into the wilderness—and calls upon the spirits to speak with him. Sometimes the conjuration involves the taking of psychoactive drugs, but not always. The fledgling sorcerer continues his efforts no matter how many days it takes to get a response. When the spirits come, the first thing that happens is usually an attack. The apprentice must defend himself. If he fails, this can literally result in death (whether from his belief or from other forces we will not speculate). If he succeeds, he returns to society with one or more *allies*, which aid him in the performance of magic. In return, he gives the spirit something that it wants or needs. This may be some kind of sacrifice, or even periodic possession of his body as a sort of temporary "incarnation." This is the story of Faust pure and simple, with the Christian neuroses about soul-eating removed. However, even this rather obvious ploy to insure the loyalty of Church-members through fear has primordial parallels.

Give-Man

In Haitian Voodoo (and Voodoo is the only genuine "old religion" extant), there is a ceremony called the *Ba Moun* or "give-man" ceremony. This is performed by the *Bocor*, or professional sorcerer, as opposed to the *Houngan*, who serves the community. Whereas in the European tradition, the magus gives *his* soul in payment to the demon, in the Afro-Caribbean version, the person making the agreement can give other people's souls. This is believed to be a more satisfying arrangement. The catch to this is that he must give from his own family and friends. In other words, it must be a real sacrifice of someone he loves. Harsh as this sounds, if you think about it, you realize that this is far from uncommon in the pursuit of ordinary ambition. Say

that a man is frustrated with his life. He has been honest and worked hard and gotten nowhere. He is at the end of his rope. He goes to the house of the *Bocor* and tells him these things, and in the way of such conversations from time immemorial, he says he would give "everything" to satisfy his desires.

So the *Bocor* calls upon the *Petro* family of spirits, which are very close to the concept of infernal demons, and the spirit speaks to the supplicant. He demands a written agreement signed in the man's blood, which is placed in a *govi*, or ritual jar, and tells the man that on a certain day, once a year, he must choose one of his loved ones to die as a sacrifice to the spirit. In return the spirit will satisfy all of the man's desires and ambitions. If this is agreed to, one person a year will mysteriously sicken and die to satisfy the spirit until the day comes when there is either no one left that the man can give, or he can no longer bear to commit such an act. This time the bargainer himself is taken. It is an eerie coincidence that one of the *Petro* spirits that operate these pact agreements is called *Bosu Tricorne*—the three-horned god. Look at the illustration of *Lucifuge Rofocale*, the infernal maker of pacts at the beginning of this book and you will see what we mean. Perhaps the lord *Lucifuge* spread his activities further afield than France. Or perhaps our earlier suggestion that a former resident of colonial Haiti wrote *The Grand Grimoire* deserves some consideration.

Archaic Roots

Whatever the ultimate origins of the Grimoires of Part II, the tradition of the pact with "the Devil" goes back to the early dark ages in Europe, when the Roman empire was falling apart in earnest and Christianity, which had been the state religion of Rome for more than a century, was in conflict with the older beliefs of the people.

At that time, some of the then-existing histories were transformed by Christian scribes to accommodate the Jesus

myth. A good example of this is Merlin, who, according to the research of Nikolai Tolstoy (in his book *Quest For Merlin*), was a historical figure who lived during the fifth century AD in one of the still-pagan enclaves of northern Britain. He is considered to have been the last great pagan prophet of Europe and thus a figure of considerable importance.

Christian chroniclers, however, have transformed him from the last of the Druids into a half-human figure whose father was a demon (or the Devil himself). In typical fashion they make him one of the great knowledge-givers and guides of Western legend and simultaneously damn him to hell for his magic.

In this same way, the pact-working was cut off from its ultimate roots in prehistoric magic (while still retaining most of its essentials), to become the dangerous selling of one's soul to everlasting hellfire, for the privilege of exercising supernatural power on Earth.

Possibly the oldest of these legends deals with a Churchman of the name Theophilus. Theophilus was a humble scholar who enjoyed the quiet and safety of the monastic life. Unfortunately, his reliability and talents attracted the attention of his superiors in the Church, and he was offered the recently vacated office of Bishop. Pleading humility, he refused, which proved to be a very bad move. The office was given to the second choice, an ambitious politico who proceeded to torment Theophilus at every opportunity. He made his life, so to speak, hell. This state of affairs continued, until Theophilus was finally fed up, at which time he took a forbidden book from the monastery, and in a crypt in the wee hours, called up the Evil One.

The Devil told Theophilus that, in exchange for his immortal soul, he would give him the power to do wonders and triumph over his enemy. Theophilus, at his wits end, agreed. Events went as Satan promised, and the Bishop met his demise. In due course, Theophilus was offered the

Bishopric a second time and this time accepted. Years passed, and his power and reputation grew apace, but as he grew older, fear began to gnaw at him. He thought more and more on death and even though he knew that he had served the Church well, he also knew that when he died he would pass into Hell forever. He began to pray long hours in his private chapel, and his servants debated among themselves as to the nature of His Excellency's private grief. Eventually this whining attracted the attention of the Virgin Mary herself and she intervened personally on his behalf, forbidding the Devil his soul. *Deus ex machina.*

Aside from being an object lesson in the dangers of making a contract with an ecclesiastic, this little legend—which became very popular and much elaborated upon—contains all the ingredients that remain with us to this very day.

The scholar (religious or secular) who, driven to *extremis*, uses his knowledge to call up an evil spirit, sell his soul, and enjoy magical power. The performance of various wonders during his lifetime. The last minute regret for his actions which at the end, mean nothing to him. The self-castigation for his pride in disobeying Holy Mother Church. The inevitable descent into Hell (or in the case of Theophilus, last minute reprieve).

The first component of the myth goes back to shamanic practice. The rest is a Christian accretion to keep people in fear and bondage.

CHAPTER FIVE

Pacts In The Church

Popes Of Satan

Theophilus was not the last official of the Church to be accused—rightly or wrongly—of being a black magician. Gerbert, Pope Sylvester II, who held office in the 11th Century, was a talented intellectual who acceded to the Throne of St. Peter when his native France and the Holy Roman Empire (in other words, the "civilized world") were in the throes of conflict. The role of the Pope in such a time was largely as some kind of peacemaker, using either diplomacy or direct threat. Considering the sort of person he is said to have been, it is entirely plausible that he may have practiced magic of one sort or another, but of course, the legend that grew up around him is much more lurid.

Gerbert, a native of France, was given to the Church by his father to get the education that his talent required and that he, a poor farmer, could not give. Gerbert thrived in the atmosphere of learning in the monastery, but there came a day when there was no more that these provincial monks could teach him. He was called to the chambers of the Abbot, and informed that he was being sent to the city of Toledo in Spain, there to act as secretary to the Bishop and also to pursue his higher education. The young monk was thunderstruck. Toledo was an open city where Saracens and Christians lived side by side and (shocking!) even Jews were allowed to practice their religion openly without persecution. He was frightened, but being an obedient son

of the Church, he went. Thus far, the legend is probably historical fact.

In Toledo part of his "higher education" included mathematics, astrology and "natural philosophy"—the rudiments of magic. In the way of many country bumpkins suddenly exposed to the wider world, Gerbert slowly lost his fears and became more sophisticated. He began to explore the city and examine the merchandise and books that came there from Africa and the Orient. He also made acquaintances of a sort that he would never before have considered, among whom were Saracen practitioners of magic. It was from these that he eventually learned the art of calling up spirits and making them obey his will. Ultimately, he became ambitious, and setting his sights on the Papacy itself, he called up Lucifer and made a pact with him that he would be his minion if the Devil made him Pope. The Devil said yes, certainly, why not, but he must beware of one thing. He must never say mass in Jerusalem, because on the day he does that, his days on earth are over. Easy enough. The agreement is made, Gerbert becomes a master of the black arts and his career in the Church progresses at a "supernatural" pace.

Sooner than he would have believed possible—due to magically-aided deaths and promotions—he is created Pope. For years he lives the life of luxury and power that he longed for, until one day, on an official tour of some part of Europe, he says mass at the local cathedral, a church that he had never been in before. He is only part way through the liturgy when he notices that he is surrounded on all sides by demons. They are squatting on the gargoyles. They hang from the rafters. They fart at him from the choir loft. He realizes something has gone terribly wrong and, turning to the assisting priest (who sees none of this), asks what place he is in. He is told that this is the Church of Jerusalem. Gerbert knows now that he has been tricked and falls on his knees before the altar, publicly confessing all that he has

done. It is too late. In agony, he dies on the spot and a coffin is prepared for his body and sent back to Rome. It was said that for years afterward, howls of pain and despair could be heard from his tomb in the dark of night as his soul was tortured eternally in Hell.

The truth of the above is (probably) that Sylvester II may have been a magician, but the diabolical aspects of his story were likely spread by his political enemies.

The second nigromantic Pope on our roster is the wonderful Roderigo Borgia, Pope Alexander VI. In this case the legends and the reality match each other very well. Father to Cesare Borgia and also to the notorious Lucrezia, this remarkable man exemplified both the light and dark sides of the Italian renaissance. We should make clear here to those unfamiliar with the history of the Catholic Church, that a person in the upper echelon of the Church hierarchy has only recently been expected to take the vows of a priest and work his way "up." Historically the nobility and people of power often entered the Church in what we would see as extremely unorthodox ways, and we are aware of one example (French) of a man who took the vows of priest on the same day he was made Archbishop.

Roderigo Borgia, was, like the rest of his family, a sensualist, an intellectual liberal and an unscrupulous master politician for whom the end justified the means. He was a bisexual, equally fond of his choirboys and his daughter Lucrezia (in common with the Duc D'Orleans), a patron of the arts, a libertine, and supporter of some of the major writers of the day. During his tenure as Pope, the so-called *Corpus Hermeticum* was translated into Latin for the first time and made available by the new process of printing. This became the centerpiece for the concept of *Priscia Theologia*, the "pristine religion."

The Hermetic texts pretended to be (and were believed to be) the writings of an Egyptian master of almost godlike genius and power, Hermes Trismegistus, thought to be the

real person upon whom the Egyptian god Thoth was based. It was also defended by its proponents—who were many—as a pagan foreshadowing of Christianity and therefore to be considered as holy text alongside the Bible.

This caused some mixed feelings because, although the writings were very far from anything one would consider "black," they were nevertheless magical texts. During this time the principle exponent of this philosophy was Pico Della Mirandola, a priest and theurgist who was among the first to urge the Church toward a magical reform of its structure. For most people this is an unknown aspect of history, but the fact is, around the time of the beginning of the Protestant reformation, there were a group of thinkers within the Church who were urging a "Hermetic reformation"—a restructuring according to magical principals.

This movement saw its final failure when Giordano Bruno was burned at the stake in 1600 AD. While later Popes took an extremely negative stance toward magic as part of the Catholic counter-reformation, Alexander VI was liberal on the subject since he still felt secure. Martin Luther was still just a storm on the horizon. While it is by no means certain that he *practiced* magic, he certainly studied it, since he became one of the principle protectors of Pico, and had the hermetic texts included in the great Vatican library. He was also responsible for the decoration of certain rooms that he used in the Papal residence with frescoes (which still exist) depicting talismanic astrological images and an imaginary portrait of Hermes Trismegistus himself.

As we have mentioned, he is widely believed by historians to have had an incestuous relationship with Lucrezia—and with his son Cesare (who was also a cardinal!) The Vatican had an atmosphere that was neither sedate nor holy. With this in mind, it is no surprise that rumors of banquets degenerating into orgies and diabolical midnight conjurations became common in the rumor mill. For exam-

ple, Alexander, Cesare and Lucrezia once had a contest in the Vatican where the contestants were the most beautiful prostitutes in Rome. They were stripped naked and went around the room picking nuts up off the floor. We leave it to the reader to imagine with what.

All of this was some centuries later than the life of Gerbert. Since the printing press had been invented we have first hand written accounts, rather than the wild stories that earlier times produced. But what is known to be fact is wild enough. In harmony with the classical revivalism then current, many of the public ceremonies performed in Rome at the time were openly pagan in content.

This was reflected in the way Alexander ran his Vatican. When Lucrezia was given in one of her many marriages, a drunken celebration was held at the Papal residence, and at one point, Alexander escorted his daughter to a balcony that overlooked an empty courtyard. Below them, a mare and an aroused stallion were led in by servants. Wine goblets in hand, the two laughed and watched the mare be mounted, His Holiness telling his daughter that this is what she should expect from her husband-to-be. Diabolical rituals may well have been held in the Vatican at the time of Alexander—certainly no politician of the time was averse to hedging his bets by the employment of magic. It is also significant that many of the major writers on magic of the time—Pico, Bruno, Ficino, Cardanus and Trithemius—were priests or monks, so the popular myths of satanic priests and prelates have a certain grounding in fact.

It is an ironic fact that Alexander was responsible for ordering one of the major European witch hunts. Witchcraft, as an opposing religion, was considered as a separate topic from magic at the time.

The last sorcerous Pope, of course, is Honorius III. Unfortunately, there is little to say about him except that he was given credit for *The Constitution of Honorius* which appears later in this book.

CHAPTER SIX

The Legacy Of Faust

The Doctor & The Devil

Of course, the figure central to all tales of pacts with demons is the one we have saved for last: Doctor Faustus. Once again, we have an admixture of myth and history, both of which provide some insights into our subject. As far as history goes, there seem to have been two "Doctors" of that name. One, the more shadowy figure, seems to have been a German Doctor of Philosophy in Wittenburg sometime before the year 1500. He is described in a few surviving pieces of correspondence as a practitioner and exponent of magic and a dangerous radical thinker. This, more or less, is all we know. If he wrote books, none have survived nor do we know when and how he died. What we do know seems to indicate that his status as a scholar was legitimate, and that his ideas (whatever they may have been) were taken seriously enough to cause official alarm.

The second Faustus we know far more about and what we know is far from flattering. During the lifetime of Trithemius, a charlatan called himself "George Faustus Junior" and proclaimed that he had doctorates in pyromancy and hydromancy among other rather odd degrees. This idiot lied and buggered his way across Germany and neighboring countries, using tricks like fireworks and magic lanterns to endear himself to the local merchant classes while sneaking his way into bed with their underage sons at night. Needless to say, he was frequently one step ahead of the law and

almost certainly came to an unenviable end. Unfortunately, most of the popular stories about Faustus are based on the activities of this man. This is why one can see Faustus as the romantic ideal of the renaissance magus on one hand, and a subject for stories told by drunken 16th century inn patrons on the other. The latter was the chosen milieu of our friend "George," and many of the German folk-tales of Faustus may have been spread by the "Doctor" himself. In the folk-tales, as opposed to the dramas and poetry, Faustus is a vulgarian who is finally found dead in a gutter, done in by the Devil. This could be based on the actual death of "George Faustus Jr." who may have been done in by one of the men whose sons he diddled.

The Faustian Legend

The myth of Faustus however is far more interesting and significant than the facts: After the Protestant reformation of Martin Luther, the social atmosphere in much of non-Catholic Europe became very anti-intellectual. We mentioned earlier that the Protestants were responsible for far more deaths in the witch trials than the Inquisition, and this is true. However most of the victims were lower class women, not at all the caliber of person that could be considered a magus.

However, there was now enormous pressure and scrutiny put upon the intellectual elite. The freedom of speculation that the renaissance had encouraged was beginning to be stifled with a vengeance. In Switzerland, the delightful John Calvin had Michael Meir burned at the stake for sorcery. His crime? He had discovered the circulatory system. Earlier, in Italy, the right-wing monk Savonarola had made pyres of "sinful" books and paintings, as well as people, robbing posterity of thousands of works by renaissance masters and crushing the creative spirit for a generation. During this time also, the educational system had changed radically, from a system of mental gymnastics that relied on

memory exercises (what would now be called holism) and the use of the imagination (it was on this that Bruno based his magic) to the rote absorption of facts that we have today. This pressure, coming from Christian institutions on one side and some academic circles on the other, had proponents of the magical world view literally on the run.

On the continent, Cornelius Agrippa was hounded from city to city and country to country—now by Catholics, now by Protestants—because of his "Occult Philosophy." In England, John Dee, acknowledged as the finest mind of his generation, was robbed of a university position by his conservative enemies and died in poverty. Giordano Bruno died at the stake in Rome, a martyr for these practices. Under such conditions occult practice became a highly charged political issue and remained so until the 17th century. This was the time when the advocacy of magic began to go underground, ending up in the sort of underworld in which we found it during the reign of Louis XIV.

In this atmosphere, Dr. Faustus became a symbol of opposition, of protest against the sterile and materialistic direction in which things were going. He was, *at the same time*, the object lesson on what happens to the person who dabbles with things "man was not meant to know." He was the Agrippan magus, who dared assert, against the authority of the Church, his right to "mount to the heavens and unite with the archetype itself." He was the prince of black magicians who had abandoned all restraint and denied all authority over himself except nature, and nature he set out to master through magic. For the lower classes his life was the disastrous result of the dangers of too much learning, an attitude still held by modern fundamentalists.

Occult Literati

The job of distilling all of this was taken on by literature. First, Christopher Marlowe produced his *Doctor Faustus*, a drama that the late Francis Yates thought may have been a

public attack on John Dee or Cornelius Agrippa. Here we have an aging Faustus, erudite and admired, but sick to death of respectability, who decides all that he knows is futile. He turns, almost sensuously, to his hidden cache of black magical texts, and declares his old affiliations over and his life as a conjurer begun. He conjures the demon Mephistopheles (the origin of whom is also a matter of much debate) and sells his soul for youth, knowledge and the satisfaction of all his desires. Not a bad deal. The point we want to make, that keeps the myth charged with meaning, is that from that time to this we are told *it's bad to want these things*!

It is this conflict between natural desire and Judeo-Christian repression that makes Faustus both a tragic figure and a Byronic hero. It is what saves him from being just another folk tale character like Gerbert. The Marlowe version sends Faustus to Hell in the end of course. Marlowe was an atheist and violently anti-clerical. His feelings seem to have extended to the field of magic. In spite of this, *Doctor Faustus* contains some of the most compelling and perceptive insights into the character in the whole corpus of the literature, especially in the character development of the first part of the play.

Two hundred years later, the other famous version of the story was begun by a young German named Goethe. This was a dramatic poem which the author continued to expand and revise until nearly the end of his life. The attitude displayed in this book is quite different, and reflects the changes that had taken place in the political and religious climate between Marlowe's time and his.

Goethe was a predecessor to the Romantic poets who would come a generation later, and his optimistic view of man's potential and lack of intimidation by religious authority shows throughout. In addition, Goethe was himself seriously interested in occult speculation, so his interest in the character was anything but satirical. Here also we find

the aging Faustus in despair. His life is meaningless, his accomplishments worthless, he has decided to take his own life. Then he hears the church bells peal in the distance, and he is brought back to himself. He realizes, in a kind of satori, that there is more in the world to be explored, and he commits himself to the practice of magic, compromising his soul more in the fashion of a gambler making a bet than as an act of fatalism.

There follows an (extremely) lengthy series of wonders and sexual entanglements, far more complex than the Marlowe play. Goethe's ending however, is where the difference really shows. The anti-clerical of the 16th century sends Faustus to Hell, but the proto-romantic of the 18th shows the character as justified in his actions, and saved from damnation in the end.

As we said earlier, the pact legend is still with us. Most recently, popular legend has it that Fidel Castro won his revolution, not because of superior strategy, but because he had an alliance with the Seven African Powers of Santeria. In our country there was hot rumor for years that the rock band Led Zeppelin attained success through an agreement with the powers of darkness. And it is a fact that guitarist Jimmy Page is openly a student of the magician Aleister Crowley.

Having outlined the western European history and mythology surrounding pacts, it would be profitable to look at some parallels from other cultures.

CHAPTER SEVEN

Foreign Parallels

Black Tradition Of The East

The tradition that comes closest to the magical view of relations with demons is *Tantra.* Recently there has been a flurry of books published with the word "Tantra" somewhere in the title. Other than the translations of Hindu and Buddhist documents, almost all of these are trash. Of the many books written by American or British authors, only four we know of present the subject accurately and are worthwhile: *Aghora, At The Left Hand of God* by Robert Svoboda, *Secrets of Western Tantra* by Dr. Christopher S. Hyatt, *The Way of Action* by Francis King and *Tantrism, Its Secrets and Practices* by Benjamin Walker. We would recommend any of these to the serious student, as well as some works by Ajit Mookerjee and *The Rajneesh Bible* by Bhagwan Shree Rajneesh (Osho).

Most of the rest, including sexually explicit "how-to" manuals, are bowdlerized and whitewashed to the point where they are almost anti-Tantrik. The worst is a large and beautifully illustrated book called *Sexual Secrets* by Nik Douglas and illustrated by Penny Slinger. In our view this author is phobic about various forms of sexuality (most notably male homosexuality) and irresponsible in some of his medical assertions (for example: anal sex causes cancer). Be that as it may, his entire attitude goes against the grain of the *Vama Marg,* or "left-handed" Tantra that he supposedly writes about. The author seems to encourage

the social bonding and compulsive relationship restrictions that Tantra seeks to dissolve. Upon the first reading of this enormous tome the thought came to mind that it should have been titled "Sex Yoga For Presbyterians." The pictures, however, are great.

Binary Fascism

The problem, not only with the above-mentioned work, but with the entire European approach to the subject is twofold: first, the twisted Judeo-Christian attitude toward sex has so narrowed our point of view that all many people see when they read about Tantra is sex. Tantra is "sex-yoga." While this is an aspect of it, it is only a tool—one of many. Second, almost all proponents of Tantra have been unable to face up to what it is in its pure form: the Left Hand Path, dreaded of Dion Fortune and turn-of-the-century Theosophists. In other words, the Western parallel is Goetic Theurgy—see *Aleister Crowley's Illustrated Goetia*, New Falcon, 1992—or demonic magic, the subject of this book. The attempt to force Tantrik philosophy and practice into a Christian's view of what is "good" or "positive" simply fails, because Tantrism, unlike Christianity, is not dualistic. Someone, even a "new-ager" or "occultist," who is born into the European Christian matrix will constantly be dividing things up into good and bad, positive and negative. How many of us know people who say, "I have a positive philosophy" or, "I only practice White Magic." They then point out a group or individual that they label "negative" and bludgeon them with their positive attitude. This is nothing more than Judeo-Christian legalism and judgmentalism in a thin disguise.

Jason Black once had a conversation with a "witch" in which she told him how she would never do anything "negative." She told him that "the Universe" had "chosen" her (her words) to serve it and, presumably, help save it from destruction. The conversation then shifted to her aver-

sion to "negative" people. A positive person like herself just didn't like to be around negative people and *things always happened to them* if they kept their unwelcome negativity in her vicinity. Of course, she wasn't responsible for this mysterious punishment. It just happened. He has often wondered if this woman ever realized what she had told him about herself.

Breaking The Fetters

Tantrism can be defined most basically as a body of psycho-spiritual technique whose goal is to free the aspirant from the bonds and limitations that social programming has laid upon him. This goal is the same in all forms of left-handed practice—whether it is Hindu, Buddhist, Taoist or Islamic. The complete fulfillment of the potentialities and goals of the aspirant is the *highest good.* This precisely parallels Agrippa's assertion that the goal of the magus is to "...mount to the heavens and unite with the archetype itself."

In practice, this entails the ritual desecration (deprogramming) of cultural taboos. In Bengali Tantra this takes the form of the "rite of the five m's" in which the Tantrika partakes of forbidden substances like beef, wine and drugs, and has sex with a woman (or sometimes a man or a boy) either not of his class, or forbidden in some other way. In European magic it takes the form of the Black Mass and the witch's sabbath.

The parallels are obvious and both traditions serve the same purpose in "freeing up" the psychic and emotional faculties of the magician.

A good example of this is the Hindu Aghori sect. These people are widely considered to be the most extreme practitioners of the *Vama Marg.* In *Aghora, At the Left Hand of God,* the author describes his guru's initiation as a young man. He was taken to a mountain village and instructed to do *japa*, ritual mantra repetition, sitting on the fresh corpse

of a sixteen year old girl whose mouth had been filled with oil and a lit wick to make a lamp. In this macabre setting, he received his first vision of the goddess Tara, one of the terror deities of the Hindu pantheon. This goddess became his patroness throughout his life (note again the similarity to the pact commitment) and he even claimed to have been teleported to Calcutta as a result of the experience.

All of this—the necromancy, the evocation of embodiments of violent aspects of nature (which, be it remembered, are all considered to be people in the magical view), the ceremonies in graveyards—are all for the purpose of uniting the sorcerer with all parts of the universe. There is no division between "Heaven and Hell." Kali, the goddess of destruction, is looked on by Tantriks as a mother goddess. It must be said here that what has been described is part of the occult or esoteric aspect of Eastern religion, and is often viewed with shock by the orthodox. Nevertheless, in the Orient, this is a living, if underground, tradition. In our own culture it has been much more effectively killed.

Tantra Of The West

So in what way are the diabolical workings of these Grimoires valuable for a practitioner of our own day? We would say that they perform precisely the same functions as psychic tools for self-development as do the Bengali Tantrik practices or the Tibetan *Chod* rite and for the very same reasons. Why not then, simply practice Tantrik yoga? Because we cannot voluntarily jump from one world of mythic symbol to another without massive, often painful, change on a deep, irrational level and we have personally met very, very few who have even come close to doing this.

We know many people who have practiced Hatha yoga to great effect. This does not mean that the idea or symbol of a Hindu deity has the same impact on them that it would on a native Indian. For example, some identify the god Shiva with Lucifer/Satan. This is because his positive and nega-

tive aspects are nearly identical and because there is some evidence to support the idea that Shiva and Dionysus are the same god. (For example, we consider Dionysus to be the major archetype for Satan for reasons that will be stated later.)

All of this identification would hardly mean a thing to someone raised in the Hindu tradition because it is not a dualist religion, and Christianity is. No matter what we call ourselves, "neo-pagan" or "new age" or "yogi" or "atheist" we are still puppets for the patterns and fears etched into our minds with acid as a child. Unless we *directly* confront those symbols and fears, "principalities and powers," there will be no breaking free, and when that confrontation occurs, long-repressed forces will rise up that will result either in empowerment or collapse.

Twenty or so years ago, when the "Wicca" movement was still vital, Paul Huson produced *Mastering Witchcraft* (still in print). In it, he had a brief ritual of self-initiation where one renounced Christianity and said the Lord's Prayer backward. That was practically all it entailed. Most readers will be surprised to learn that Mr. Black personally observed that the practice of this simple, five-minute ritual created a major psychic upheaval in a noticeable percentage of the people who did it. They had panic attacks. They had nightmares. One even claimed to have poltergeist phenomena in his apartment. Those who were not scared off by the experience (and many were), and persevered in their practice, came out the other side feeling cleansed.

There were other changes as well. Some claimed to have become "psychic" where they were not before. Others had a feeling of freedom, or the ability to do things that they could not before. Many of these people also experienced profound emotional changes. Long repressed feelings of anger, hurt or even lust were released from the depths.

The sort of experience described above, is what *genuine* initiation produces. One such experience is rarely enough

on any path of self-development, and the serious student would likely have to wrestle with these forces many times in his life, although it does become a bit easier with repeated experience.

CHAPTER EIGHT

Modern Influences — Fear & Repression

[The material in this section refers to S. Jason Black's personal experiences.]

Unfortunately, more than a decade of being active in and around long-standing esoteric groups has proven that ninety-nine percent of the participants will move heaven and earth to avoid such genuine results as those described at the end of the last chapter. Mr. Huson's ritual is no longer encouraged by any group I am personally acquainted with, and the once-promising "neo-pagan" movement has degenerated into a thinly-disguised Judeo-Christian religion that has ousted the horned god and goddess and replaced them with Jesus in a dress. One "magical" group that I have been involved with seems to have dropped the serious practice of magic in favor of empty religious rituals and stereotypical dead-guru worship.

About seven years ago, I was involved with a small group devoted to the serious use of the "Enochian System" of John Dee. Having discovered that I had talent as a trance medium, I became the principal "skryer" for the group, and practiced when I was at home alone as well. During one of these at-home sessions, sitting upright in an easy chair, I went spontaneously into a trance experience that I can only describe as orgasmic. Waves of ecstasy began at the bottoms of my feet and traveled slowly up my paralyzed body to the top of my head. This continued without letup for nearly half an hour with such intensity that I could hardly think. There was no stimulus for this but the magical

practice itself, no drugs, no alcohol, nothing. I came back to myself feeling serene and elated in both body and mind and went to bed that night still feeling the same way.

I awoke the next morning instantly. That is, there was absolutely no progressive interval between sleep and full wakefulness. I felt the rushings from feet to head once again, but this time, instead of trancing out, I was filled with incredible physical energy. I began laughing spontaneously. The energy and joy continued to build as I prepared to go to work. My face was flushed and I continued to giggle periodically. (In fact, several people at work privately asked me if I was "on" something.) This condition continued unabated for *three days*.

I slowly realized what the reader may by now have guessed. I had experienced one of the more pleasant versions of a kundalini experience and I was anxious to tell someone about it.

I went down the street to the home of a friend in the Enochian group and found him in conversation with a group of his friends involved in "Wicca." *Good*, I thought, *I can get more feedback on my experience*. As I related my story, I soon realized that I was the only person there who had had such an experience. Not only that, but they were rather desperately fabricating reasons why this ecstatic experience was a "Bad Thing." I had lost control of the ritual, they said. I hadn't properly "earthed" the "energy" they said. I should come to their classes and they would teach me how to make sure such a thing would *never happen again.*

I was stunned. I had assumed that people who styled themselves "witches" would be as anxious to experience such a thing as I was, but what I encountered instead was an attitude of repression that amounted almost to an attack.

They had:

1. Established themselves as socially superior by asserting that my success was a "mistake."

2. Eliminated the need to face their own lack of results (failure).

3. Prevented me from becoming a competitive threat in their own social group. And:

4. Attempted to make me conform to their own limitations and to acknowledge their authority by urging me to join their "class."

All of this was a knee-jerk response that I have seen repeated a hundred times in different situations by different "esoteric" groups, of which the Wiccans are far from the worst. Trapped in a group like that, one might as well be in Church. The petty social dynamics are exactly the same.

Spirits Of The Air

By now it should be clear to the reader by now that I practice magic seriously, aside from just writing about it. I have found that most books on magic whose authors purport to be practitioners of one sort or another, quietly omit the relating of personal experiences and results. There is usually good reason for this.

Since the following pages deal with the issue of the conjuration of spirits and the idea of the pact, I feel obliged to state my position on the existence of such things. I will also relate a (very) few of the experiences that have led me to it.

It has become almost a matter of form for people writing on the modern practice of magic to flatly state that spirits are nothing but "parts of the human mind." There is currently a British founder of a "magical order" who, having shamelessly ripped-off Crowley, Austin Spare and Kenneth Grant, now states—on the basis of nothing—that spirits *come from* the "unconscious." This is drearily typical. Almost without exception these people have no knowledge of psychology, no knowledge of psychical research—especially as it relates to anthropology—and little practical experience. Also, almost without exception, they claim a

belief in some form of afterlife or reincarnation. How this can work without an accompanying belief in spirits is unclear to me.

On the other hand, in a sense they can hardly be blamed. Since the end of the Renaissance, Western society has been under the domination of Calvinism and the Protestant world view—the direct parents of Victorian materialism—a fact often vehemently denied by the Victorian tradition.

Nevertheless, historically, "God" became more distant from his creation. Psychic phenomena of all kinds were more and more repressed by the Lutheran/Calvinist influence. Ultimately, the witch trials stopped because there was no longer any need for them. The witches and sorcerers had lost their heritage.

To be sure, there have been resurgences. Spiritualism was one. So, in the view of some, is the UFO experience. You cannot wipe out something that is innate and perfectly natural to human experience. But it can be so smothered by ridicule, embarrassment and hostility that it goes underground. In other words, though people are still having the supernatural encounters that their ancestors had, either they don't tell anyone, or they transform the experience into something acceptable to their group—whether it's a UFO, or Jesus, or Jesus as the captain of a UFO.

Ironically, though not surprisingly, while the actual experience of a non-physical entity or spirit of the dead is *verboten*, pure superstition is not only acceptable but admired. Thus, if I proclaim my "faith" in "God" or take comfort that I will be in heaven with Granny and Jesus when "my time comes," I am assumed to be a wholesome citizen. Never mind that I may be a drooling ignoramus, my "faith" is harmless to the social order and keeps me pacified and obedient in this *best of all possible worlds*.

If, on the other hand, my dead father appears to me and twelve other witnesses and tells us the winning lottery numbers, and he's correct, we would be wise to keep quiet.

Why? I suggest that you consider what the *fact* of life after death would do to the established authorities. Church, medicine and technology would be in a tizzy because this single fact would destroy more of their assumptions than I could begin to list. The linear causality belief of the man on the street would have to go. So when such a thing occurs—and it happens far more often than people suppose—there are only a few appropriate responses: You're a liar (ignore what you say). You're crazy ("put him on Thorazine"). You're a criminal ("we are going to prosecute you for fraud and put you in jail unless you confess").

Since people have a perfectly natural aversion to being thought silly, crazy, or criminal—or for that matter thinking it of themselves—magic has quite naturally become "pop psychology" or "meditation." Which, of course, from our point of view, much of it is.

This is definitely not to say that every evocation produces genuine contact with what seems to be an alien entity. Far from it. The majority of such experiences lay in a grey area rather like Jung's experience of "active imagination." This might be material from one's unconscious, or it might be "something else."

Jung & The Archetypes

Since Jung was mentioned, we might as well examine his theory of the "collective unconscious." This has been used for decades by well-read occultists to justify both the operations of ceremonial magic and the idea that it is explained by psychology.

There is a subtle distinction between what Dr. Jung actually wrote when he formulated his idea and what it is popularly thought to be. The popular idea of his collective unconscious is that we all share similar "archetypes" and myth patterns in the depths of our minds that are somehow passed on through DNA. So, locked in our skulls, we share images of gods, dragons, fairies, etc. This idea is fine so far

as it goes, but it is not what Carl Jung believed, according to his writing.

For Jung, the collective unconscious was something shared by everyone, but he did not believe it was bounded by any individual skull. That is, it was a metaphysical mind or space that interpenetrated everywhere, and could produce phenomena inside a person, *or in the outside physical world itself*, with equal ease. He also believed that this continuum contained knowledge of everything that has ever happened. In *Mysticism, Psychology & Oedipus* the Jungian analyst Dr. J. Marvin Spiegelman said of Jung's ideas in relation to magic:

> Jung had concluded that beyond the world of the psyche and its causal manifestations and relations in time and space there exists a trans-psychic reality (the collective unconscious), where both time and space are relativized. At that level there is acausality and space-time relativization parallel to the findings in physics.
>
> The archetypes are then conceived of as "psychoid," i.e., not exclusively psychic... This "psychoid archetype" is an unknowable factor which arranges both psychical and physical events in typical patterns... The psychoid archetype lies behind both psyche and matter and expresses itself typically in synchronistic events.
>
> Jung understood synchronicity as an acausal principle which stands behind such events as telepathy, clairvoyance, etc... Jung's conception of synchronicity is a great advance in the appreciation of occult phenomena and their linkage with both depth psychology and natural science. However, the peculiar experience of causality in the occult field, the sense that the magician can "will" or "produce" changes, seems not to be reached by this conception. Synchronicity helps explain the subjective experience, so important in life, of "meaningful coincidence."
>
> It also provides a hypothesis for understanding divination in astrology, tarot, and the like. It does not explain the effects of magic in invoking forces, changing patterns through ritual, effecting healing or fulfilling desires.

While the description of synchronicity as an "acausal principal" is good, the activity of the "psychoid archetypes" come perilously close to a restatement of the idea of the spirit world or the astral plane, and Jung knew it. We suspect (as have others) that he used the terms collective unconscious and synchronicity to describe "occult" experiences that he had had himself and dealt with clinically while avoiding what would have been the damaging stigma of being labeled a psychical researcher.

Jung also stated that the beings that he spoke to during his "active imagination" sessions were intelligent entities with an independent existence outside his own mind.

In the year 1916, entities began invading his house. His children, the staff and Jung himself observed phantom figures in the house as well as poltergeist phenomena. This and other phenomena inspired him to write the *Seven Sermons to the Dead,* a work that he implies was produced almost in a mediumistic state.

From looking at this work and many of his letters that were published after his death, it is clear that he was far more ambivalent on the subject of spirits than his public statements suggested. He did "psychologize" occult phenomena at the beginning of his career, but did so less and less as he he became older. Perhaps the most direct reference to his personal beliefs can be found in one of the above-mentioned letters:

> I once discussed the proof of identity for a long time with a friend of William James, Professor Hyslop, in New York. He admitted that, all things considered, all these metapsychic phenomena could be explained better by the hypothesis of spirits than by the qualities and peculiarities of the unconscious. And here, on the basis of my own experience, I am bound to concede he is right. In each individual case I must of necessity be skeptical, but in the long run I have to admit that the spirit hypothesis yields better results in practice than any other.

The Demons & The Beast

The other authority most quoted to support the "in your head" point of view is The Beast himself, Aleister Crowley. In the year 1903, he published a new edition in English of the *Goetia*, a book that is first cousin to the Grimoires collected here, but much older. As an introduction to this book, he wrote a little essay entitled *The Initiated Interpretation of Ceremonial Magick.* In it, he tried to relate the phenomena attendant to ceremonial practice to a combination of psychology and Oriental solipsism. The most often quoted remark from this essay is the one that I blame for this misunderstanding of Crowley's actual stated position. It is this:

> But can any of the effects described in this our book Goetia be obtained, and if so, can you give a rational explanation of the circumstances? Say you so?
> I can and will.
> The spirits of the Goetia are portions of the human brain.

Voila. From the pen of the premier practitioner of this century, what appears to be the flat statement that the demons are in your head. But wait. Crowley did indeed write this, but it is usually taken slightly out of context. On the very first page of this essay he says:

> I am not concerned to deny the objective reality of all "magical" phenomena; if they are illusions, they are at least as real as many unquestioned facts of daily life; and, if we follow Herbert Spencer, they are at least evidence of some cause.

The problems here are multiple. First, Crowley, as usual, is smarter than his audience. He was at the time, deep in the study of Eastern thought with his friend Allan Bennett and was speaking in a sophisticated way of the Buddhist concept of world/mind indivisibility. "All is mind." This has tended to be interpreted by readers in terms of pop psychology, which of course did not exist in Crowley's time. Then too, this was still the heyday of spiritualism, which Crow-

ley viewed with a combination of contempt and (in our opinion) jealousy. He did not want to be seen as another fool writing about spirits. The long and short of it was that he was just a little too clever in his presentation to be entirely clear in his meaning, not the last time this was to happen to him.

To set the matter as straight as it will get, here he is in his very last book, *Magick Without Tears* (New Falcon Publications), written only a few years before his death, referring to the "objective existence" of the Holy Guardian Angel:

> ...the Angel is an actual individual with his own Universe, exactly as a man is; or, for the matter of that, a bluebottle. He is not a mere abstraction, a selection from and exaltation of one's own favourite qualities, as the "Higher Self" seems to be...
>
> Now do remember this: it is the guarantee of wholesomeness in any Invocation that there should be *contact with another*. It is better to conjure up the most obnoxious demons from the most noisome pit of Hell than to take one's own excitations for divine benediction; if only because there was never a demon yet so atrocious as that same old ego.

He goes on to warn that the practice of "conjuring yourself" (which he compares to masturbation) can lead to delusory ego inflation—a result we have observed more times than we've liked.

CHAPTER NINE

Modern Practices — Personal Testimony

[The material in this section includes more of S. Jason Black's personal experiences.]

Crowley and Jung aside, I would like to relate some of my own experiences regarding the practices described in this book.

I will begin with some of experiences I have had with the art of evocation, and finish with a pact-working that I performed, though different from the specific rituals in this book.

About ten years ago I was in the midst of one of my early experiments in ceremonial magic. I had acquired or made the required ritual equipment and had created a nine-foot circle that could be folded up and stored away instead of having to be recreated each time it was needed. As a result, it was no great trouble to perform rituals on a nightly basis, since only minimal preparation was needed. I had decided on a planetary working as most appropriate to my needs, and chose the intelligence of Venus (Hagiel) as the spirit to call up.

I would perform a basic evocation ritual about an hour before going to bed each night, beginning and ending with the Golden Dawn banishing ritual and including the planetary incense and proper color scheme. After the invocation, I would sit in the circle and attempt to visualize the spirit. At first, little happened, but with each successive ritual the trance that I entered became a little deeper, until I was regu-

larly experiencing what I can only describe as a joyful glow rather like being on a good mood-lifter.

For about two weeks I continued this procedure. Each time I made my requests to the spirit I had yet to see. Then, one night, I laid out the circle, lit the candles and prepared for the usual routine when I stopped cold right in the middle of the pentagram ritual. I had the sensation—and I'm afraid that I'm helpless to describe it any better—that something enormous had just come into the room. Please let me emphasize that this was *not* a "mood." It was a physical sensation that, had I not rooted myself in the circle, would have backed me against the wall.

I literally felt as though an elephant had walked into the room. As I was standing, yhe entire front of my body began to buzz from head to foot as though I was being pressed against a six-foot vibrator; and something seemed to be *forming* in the space outside the circle directly in front of me.

This started as a kind of narrowing of the buzzing sensation (again, I apologize for the obscurity of my description) to a point on the floor in front of me. I was overcome with a sense of expectancy that amounted almost to panic. This feeling increased to the point that I was about to run out of the room when suddenly a pile of record albums that were laid flat on the floor, and probably weighed about twenty pounds, flipped over with a loud *whump*. These albums were not balanced on their spines, but were levered by an unseen agency, from a point resting on their backs, to resting on their fronts, something that I would have had to get down on my knees and use both hands to accomplish myself.

Immediately after this little kinetic demonstration, a blob of light formed on the floor in front of the circle. It stayed there for about thirty seconds, then formed into a ball and rose slowly into the air in front of me to a point about four

feet off the ground. It hung there for an additional twenty seconds or so and then vanished.

(I lived at the time in a small apartment at the back of a building facing away from the street. Automobile headlights never reached the interior of my home and if they had they would not have made cohesive balls of light that hung suspended in the air. In addition, my apartment was equipped with blackout shades, which were completely opaque and could block out all light even at noon on a summer day.)

When the light vanished, so did the fear. The presence was still in the room, however, and I was at a loss as to what to do. In the end, I broke what most people consider a cardinal rule and requested the spirit to communicate with me in whatever way it could. I then stepped out of the circle without banishing and went to bed. When I turned off the light and lay down, I saw (as clearly as possible under the circumstances) a shifting shape of blackness floating above me. I was still excited, but not afraid. Considering my agitation, I didn't see how I could possibly sleep.

I went instantly to sleep.

I awoke around 3:00 AM, having the distinct and intense recollection of talking to someone for a very long time about something very important to my life and well being. Do I even need to say that I couldn't remember a word of it? The room was empty of disembodied presences and I eventually drifted back to sleep.

The day after this event the Venus effect kicked in. Strangers would, it seemed, come for miles to make my acquaintance. I would be pestered in bars, restaurants and shopping malls by people who thought (wrongly) that I was the friendliest, most wholesome person in the state and they ought to become my friend. One man even came to my door looking for someone who used to live in my apartment. He decided to tell his troubles to me for several hours

instead and wanted to pursue a further acquaintance. I politely declined.

The upside to this was that my sex life improved spectacularly, but with every emotionally needy person within a hundred miles "just happening" to meet me when they needed someone like me. It wasn't worth it. I counted the operation a success, and convinced that ceremonial magic lived up to its advertising, destroyed the Venus talisman.

The second example is a bit less spectacular when it comes to phenomena, but much more successful in the practical sense. It also is far more typical of the experience with magic than the first story.

Infernal Ally

I had been doing an extended working with the Goetic demon Marchosias, who appears, according to the *Lesser Key of Solomon*, as a great wolf with the wings of a gryphon and is said to be a "strong fighter" on behalf of the magician.

By this time I had altered my method of working slightly. If I had decided that the "force" or "spirit" was well disposed toward me (and I had come to such a conclusion about Marchosias), I would dispense with a circle and concentrate on the goal of communication rather than protection. I did this by putting myself into an auto-hypnotic trance before an altar containing the sigil of the spirit and whatever other material I thought necessary. This technique resembled the Theurgy of the Renaissance magicians more than the methodology of the Grimoires. It also closely resembles Tantrik devotional Yoga.

I had been calling up this particular spirit for some little while with what I considered satisfactory results: that is, things that I wanted to happen, happened and information that I needed, I obtained—either clairvoyantly or through "coincidence."

I was "secure" in the job I had, but I felt underpaid and dissatisfied. Not an unusual situation I'm sure. I had been in the habit of rising early and performing the evocation after I bathed and before going to work. On the morning in question, I was feeling particularly frustrated about my financial situation, as well as my emotional and physical condition. I needed money, I was bored and out of shape. Almost more than the money, I wanted a membership in one of the well-appointed health clubs that are common in the Los Angeles area and which, at the time, I could not afford. This was the subject of my particular bitch to the spirit that morning.

I went through the usual routine. I recall that the meditation, or trance portion, was particularly poor that morning. I complained to the spirit (and I think this is important) *verbally*, just as though I were talking to a person in the room with me who knew nothing about my situation. I spoke in considerable detail. I said, in brief, that I needed a new job that paid me a decent wage, and especially, I wanted a gym membership so that I could get myself back into physical shape again. Ordinary requests to be sure, but ones beyond my power to fulfill at the time. Having complained at length, I found it was time to go to work, performed a hasty closing and left.

When I arrived at the office (I was working at a Hollywood talent agency at the time), I opened up as usual and took the numerous phone messages from the answering service. When the office officially opened for business about forty minutes later, I was deeply absorbed in fielding the hundreds of calls from actors and casting directors when I got a call from one of our actress clients who wanted to talk to me. She began by asking me if I was satisfied where I was working. I said that I liked the people but the money was lousy and I was going nowhere. Well, she said, there was a close friend of hers who was about to open the new national office of a broadcasting professional

organization and he was looking for someone with exactly my background and skills. She gave me a number to call, which I did as soon as I had the time.

I interviewed during lunch the next day and was hired immediately. The salary was more than four times what I was previously making and the new office was almost ten miles closer to my home. As I was leaving, he said, "By the way, there's a new health club opening a block away from the office and I'm paying half the membership for any employees interested."

The phone call that got me the interview came within two hours of the evocation ritual. The complete fulfillment of all my requests came within thirty hours.

In this case there were no floating lights, no spirits talking to me in dreams, only the straightforward operation and the straightforward result. This is the way such things usually go. Phenomena sporadically occur, but the appearance of floating lights or poltergeist phenomena—although impressive to the practitioner (to put it mildly)—do not presage success in your goals. Conversely, even though there were no subjective or objective changes in my environment during the above operation, I *operated under the assumption* that there was an alien intelligence present that was well disposed to me and capable of helping me, and behaved accordingly. The results were entirely consonant with that assumption, whether valid or not.

Demonic Obsession

The last little ghost story I have to tell is a cautionary one. Obviously, I am not one of those people who constantly warns the interested person how dangerous occult practice is. I firmly believe that the techniques of magic, going back into the mists of prehistory, are man's birthright and his to use if he has the talent. However, the powers that one calls up, if successful in one's operation, are quite real—whatever you choose to believe they are—and are capable of

wreaking havoc in an extremely persuasive and unpleasant way if hostile.

In this case, the operation began as an experiment. It was done in a "lets try this" spirit, without any specific need that I can recall. Occult phenomena was what I wanted and occult phenomena was what I got.

At this time, I was living in Hollywood, sharing an apartment with a girl I'll call Susan. She was also involved in magic, but in a rather fluffy sort of way, being more concerned about justifying her psychotic behavior than with spiritual development. I came up with the idea of evoking the solar demon Sorath, identified by Rudolf Steiner among others as the Beast in the Apocalypse of St. John.

I laid down a circle, as in the first example, with the difference that Susan was in the circle with me and it was done in broad daylight rather than at night. I followed the procedure as before, and asked Susan to act as a "skryer" along with me so that we could compare clairvoyant visions when the ritual was over.

After I had read the invocation several times, I commanded the spirit to appear in the triangle before me. At first nothing happened. Then, I began to feel that tingling along my face and body that I came to associate with psychic manifestation. It was then that the first interesting thing happened—the room went cold.

It was the middle of a Sunday afternoon in late August. We were in, and had been in for some weeks, one of those heat waves that hit Southern California typically at the end of summer. There was no air-conditioning in our apartment, and the temperature outside was over one hundred.

In spite of the physical conditions, in a matter of seconds the room became so cold that the sweat dried on our skins and we became very uncomfortable. We could both feel a cold breeze blowing over us from the direction of the triangle. By this time spirit phenomena no longer frightened me, so I was very pleased by this event.

I addressed the presumed spirit politely, welcoming it and requesting it's cooperation. I requested that it link itself with the talisman that I had prepared, and lend us the benefit of it's influence. Since it was supposed to be solar in nature, I supposed this influence to be beneficial.

We then proceeded to the skrying session and afterwards closed the ceremony after calling upon the spirit to depart.

The visions, when we compared them, weren't terribly impressive. I saw a pattern of black and gold and she saw a lion. The one was obscure and the other stereotyped.

That night, I dreamed of the same swirling pattern of black and gold, with a deep voice saying something portentous (which I couldn't remember). Then I walked down a long street to meet a beautiful man with golden hair, dressed entirely in black. He led me to a cliff that overlooked the ocean where I saw a fleet of flying saucers (solar disks) lifting off the beach into the sky. A good dream, full of nifty symbols appropriate to the ritual, but hardly supernatural.

The next day my roommate was talking to a friend of hers in New York. When she hung up the phone she had an odd look on her face and I asked her what was wrong. She said that her girlfriend had found her pet snake dead in its terrarium the day before, at about the time we were performing the evocation.

The snake was named Sorath.

This seems rather more sinister in retrospect than it did at the time. I simply assumed that it was a piece of synchronicity that meant the magical operation was working.

I evoked the demon Sorath twice more, with little in the way of phenomena except increasingly disturbing dreams at night. Then, about a week after the initial ritual, I had the experience that has given me such sympathy with St. Anthony.

The Demon Comes Calling

I had just come home from work and Susan was vegged out on pot and beer, watching Wheel of Fortune on television. It was late and I relaxed in a recliner and tried to ignore what was on TV. I was in the chair only a moment when I began to have one of the strongest trance experiences of my life.

I felt as though I had been injected with some kind of powerful tranquilizer that gave my body an utterly relaxed, glowing feeling, at the same time sharpening my senses so that colors were brighter, objects more "real" than they were a moment before. Since this was hardly a common occurrence, I knew that I was at last getting positive results from the Sorath operation.

"Susan," I said, "I'm going into a trance. Something's happening."

"That's nice," she said, completely stoned.

I headed toward my bedroom and stopped off at the bathroom first. Still dizzy from the trance state that continued to increase as I walked, I stood at the toilet and began to relieve myself.

Blue light began crawling across the walls.

I informed my roommate of this, only to get the same cabbage-like response.

I retired to my bedroom to deal privately with whatever was happening to me. I turned on the ceiling light and saw the flowing blue light follow me into the room and solidify into an unchanging shape hanging just below the ceiling. The ceiling light in that room was very bright, so much so that I rarely used it, yet it did nothing to dim or affect the brightness or sharpness of the blue-light-thing. I closed my eyes, I shook my head, I spun around, I turned the lights off and on. I did everything that I could think of to see if I was experiencing "spots before my eyes."

The blue light figure (which looked something like a Chinese ideogram in a circle) remained absolutely station-

ary and unchanging, visible whether the light was on or off. Far from being frightened by what was happening, I thought it a wonderful chance to communicate with what I had called up.

I kept the light on, lay down on my bed and waited.

And waited. And waited.

Nothing happened, nothing changed.

Finally, I actually began to read a book. I suppose that it's possible to become bored with anything.

Ultimately, *an hour and a half* after the phenomena began, I addressed the enigmatic light and said that if it wanted to communicate, it was welcome to do so. I was at a loss as to what it wanted or how to talk to it. I turned out the light and went to bed.

I found myself in an enormous subterranean vault. There were fifty-foot Gothic arches of carved gray stone, the relief worn almost smooth by time. The arches led into darkness. The central area, where I was standing, was lit by a dim, evenly distributed sourceless light. In the center of the vault was an ancient-looking chest or cask carved from stone.

The sight of this cask filled me with greater terror than I have ever felt in my life. I *knew* that it was about to open and that I had to stop it or a disaster would befall. I moved toward it and screamed "stop!" just as the lid was flung to the floor as though it was made of plastic instead of heavy stone.

Instantly there appeared before the casket a figure out of an oriental nightmare. Dressed in a elegant red satin robe embroidered with dragons done in gold thread was one of the most threatening and ugly things I have ever seen, dreaming or waking. It was wiry, no taller than I was, with greenish gray skin and a body made for pure destruction. It's hands had sharp, seven-inch claws on each finger and it had a mouth that split its skull literally from ear to ear, filled with teeth like a shark. It was completely hairless and

had compelling golden eyes (the only beautiful thing about it) filled with mad intelligence.

And it was *radiant.*

Even though we were in a dark space and it didn't glow in any way having to do with light, I was unable to look at it for more than a second at a time. My eyes would water and my eyelids squint shut automatically exactly as though I were looking into a klieg light or the sun.

When this thing appeared, it looked at me and laughed. Its voice was the most inhuman thing about it. If a giant pipe organ had learned to talk, that is what it would sound like. It said some things to me in a voice that I felt more than heard, laughed again and I "woke up."

It was daylight. I was bathed in sweat and as soon as I became fully aware I became hysterical. I felt emotionally and physically shattered to a degree that I can hardly begin to describe. I continued crying for the rest of the day. I was absolutely unable to recover my composure. Bodily, I felt as though I had been "worked over." My limbs hurt, I felt weak and had a severe headache.

I wasn't able to function until the following day, when at least I was able to stop crying. Then I destroyed the talisman and everything to do with the Sorath operation. I cleansed myself ritually as best I could, but remained depressed and on the verge of panic and hysteria for another two weeks.

I did not call up Sorath again.

What happened here? As with so much "occult" or "psychic" phenomena, ultimately I simply don't know. This is one of a very few "attacks" that I have experienced in the course of my occult experimentation. I include it here because I want the new practitioner to understand that, whether he believes in "spirits" or not, the legends of predatory demons and fatal spells come from an *experienced reality* and something like the above could occur, as it did with me, just when you feel most secure.

The intelligences that the magician calls up are often the wild forces of nature and sometimes have no more morality or gentleness than a tiger. You are dealing with the primitive world, the forces and beings that created and operate "nature." That being the case, the serious practitioner sometimes encounters more than he bargains for.

The above experiences are examples of the wilder, more sensational side of magic. It should be obvious though, that spectacular phenomena and useful practical results don't always go together.

Two comments before I go on:

First, those who are familiar with the traditions of magic and witchcraft may say that I invited problems by dealing with the "demon" outside of a circle. My reply to this is that:

1. The magic circle seems to be a post-classical development. The majority of magical techniques outside Europe do not use such a device.

2. I assure you that in practice, if a real manifestation occurs and is hostile, you will wind up having to deal with it outside the protection of a circle. If you cannot weather such an experience and learn from it, don't take up the practice of magic.

I'd like to quote once again the redoubtable Aleister Crowley regarding what I learn from such events:

"But it does encourage one—it is useless to deny it—to be knocked down by a demon of whose existence one was not really quite sure."

A Bargain Made

Since this is a book about pacts as well as about the conjuration of demons, I also have a personal story regarding the only pact operation that I have done to date. This took place around eight years ago, during a period in my life when I was under constant and intense emotional stress. I won't bore you with the background, but I was suffering

from clinical depression and having anxiety attacks on a regular basis. These attacks took a particularly violent and physical form. I would be walking or driving someplace, and suddenly feel a tightness around my solar plexus like a vibrating steel band. I would all but cease to be able to breathe, my vision would start to blur and the muscles around my mouth would lock in a *rictus* so that I was unable to talk. Both of my hands would go numb and usually my feet as well. This experience could last anywhere from ten minutes to half an hour. The first time that I had the experience I was in a shopping mall and I thought I was having a heart attack. When a friend witnessed one of these attacks, he thought I was having a stroke.

Imagine the fun of having such an attack while driving on the freeway.

At any rate, this should give the reader a good idea of my psycho-physical state at the time. I needed a very *large* change in my life and couldn't see how to make it happen.

This was during the period when I was first experimenting with Goetic conjuration, and my experiences had been interesting but uneven. I was desperate enough in my circumstances to try something radical, and like Goethe's Faust, felt I had little to lose.

I selected two of the Princes of Hell that I thought would be of benefit in my situation and drafted two pacts, one for each. These were not of the soul-selling variety and were highly legalistic, consisting of very small writing covering nearly both sides of rather large sheets of parchment, accompanied by the appropriate pantacles and sigils.

I found this activity strangely disturbing. It should have been made clear to the reader by now that I am no believer in Little Lord Jesus. Even so, I was preparing for an operation that struck right at the heart of the psychological and spiritual taboos ground into us by our Judeo-Christian culture and the fear that was developing in me had nothing to do with my rational conscious attitudes.

I prepared for the ritual as usual, laying down the circle and triangle, purifying the work space with water and incense, making sure all the tools that I needed—which in this case included a small knife to draw blood—were ready at hand.

When the night came—which appropriately enough was April 30th, Walpurgis Nacht—I entered the circle and began the conjuration. With each passing moment, I became more nervous. I trembled. I sweated. I was reacting like a midwestern Sunday school teacher. All of the superstitious fears instilled by my Protestant upbringing and the culture that I was born into rose to the surface.

Despite my nervousness, the ritual was rather uneventful. There were no bizarre manifestations and the only communication that I had with the "spirits" was through a pendulum (a device that I have found *very* useful). The demon Princes, if they were there at all, signaled (through the pendulum) that the conditions of the pacts were acceptable, and that I should consider them signed. I then stuck my finger with the knife, took up a quill pen and signed my own name on the documents in blood.

Well, nothing much happened.

My life continued on its tedious course and so did my anxiety attacks. There were no dreams or omens. I was disappointed.

About a week later, I was having lunch with a friend and was discussing my situation and the conjuration that I had attempted and that I concluded it was a flat failure. I told him basically that I probably should not have done it in the first place.

Rather to my surprise, he disagreed. He pointed out to me that demons are traditionally the embodiment of natural forces and that in many ancient religious traditions demons, or their equivalent, taught man the arts of civilization. In effect, cities, science and the arts are the work of demons

and what I tried to do was not only appropriate and traditionally valid, but the natural thing to do.

The two little blue-haired ladies at the table next to us seemed to find this conversation distracting.

I agreed with this point of view enthusiastically. I said that I probably had botched the conjuration because of my hesitancy and would re-attempt it at my first opportunity.

That, as events were to prove, was the moment that I *really* signed the pacts.

I was in my car, driving up the freeway back home when the pain started. The bones in my legs and arms began to throb in unison and I developed a splitting headache. My strength began to ebb away and driving became very nearly torture.

When I arrived home half an hour later, I parked the car with some difficulty, and dragged myself into my apartment building. I lived in a third floor walk-up and for a bad moment didn't think that I was going to make it to my apartment. I unlocked the door, went in and was literally struck down.

My knees buckled and I thought that I was going to lose consciousness. I crawled to my bedroom, got in bed and remained there for five days.

What I experienced was unlike any illness I have ever had before or since. There was no fever or nausea, like one would associate with the flu, just an intense pain in my limbs and an attendant weakness that was so great that I literally could not get up. I had to crawl to the bathroom to relieve myself or get water, and for all intents and purposes, didn't eat during this entire time. There were times when I thought that I might die, and just when I was about to call someone to take me to the hospital, the symptoms would lessen a bit. I was unable to think clearly, as though there was static in my brain.

Then it stopped.

One day I was helpless, the next, I woke up free of all symptoms and seven pounds lighter.

This had happened in the springtime, hardly flu season, so I began asking around to see if anyone else had gotten this peculiar illness. I described the experience to literally dozens of people and not only had no one had what I described, but they didn't know anyone that had. Several of these people were experienced nurses and even they had no idea what it might have been. I wrote the experience off as something that I'd never figure out.

A Bargain Kept

Suddenly, my life began to transform.

Within days of my "illness" my work situation improved drastically. So did my income. My living situation changed for the better and, while I was still thanking fate for my recently increased income, I was offered still another job—and in a city that I had been wanting to move to, but hadn't been able to do so.

Most importantly, I found, or rather, was given, the man that cured my depression and panic attacks.

I had applied to a local counseling center to find some help with these problems and had been put on a waiting list. Some months went by and I had all but forgotten that I had done it. Then the phone call came telling me I had been assigned a therapist. To get to the point, this man, as it turned out, came from almost exactly my background and had had the same symptoms himself at one time. Only those of you who have been forced to get a therapist by the roll of the dice in a "charitable" situation know what a miracle it was getting the right man under those circumstances.

The upshot was that my depression was dealt with and the panic syndrome disappeared, never to return.

You will have to agree that even though there were no obviously supernatural happenings involved, the cluster of events, taken in order and as a whole, are rather weird.

Strange Coincidence

As I pointed out earlier, magic usually works through "synchronicity," or unusual coincidence, rather than the casual breaking of physical laws. You perform the proper actions—"spells" if you will—and what you want to happen "just happens." What I wanted and needed to happen, "just happened" after the pact-working, things that I could not make happen before. Of course, the person determined to tear this story apart can do it with very little trouble, by (magically) invoking "coincidence" and "selective attention."

There is no real way I can counter that argument, except to say that if I were into self-deception, I would still be attending the Presbyterian Church, and when I put my car key into the ignition the hundredth time and it starts the hundredth time, coincidence is not relevant.

What about the illness? Again, it could be argued that I "just happened" to get sick at a time that *seemed* to be meaningful and if I had continued inquiring, I would have found out what the illness "really" was. Well, maybe. But I personally suspect that, considering the emotional state I was in at the time, there is another possible model.

I think that the pact ritual, which breaks so very many cultural taboos, released something deep inside me and the psychic poisons—for want of a better term—were released from their dammed-up state and flooded my system all at once. I have had similar experiences since, but none so devastating. When the "sickness" left me, I was suddenly empowered and everything that I needed (and had requested) "miraculously" occurred.

This, in my opinion, is a good demonstration of the primordial power of the idea of a pact with a supernatural

force. Whether or not there were demonic intelligences involved, the act itself was so powerful and disturbing to my system that the whole course of my life took an abrupt turn. It is this personal empowerment that is threatening to a monotheistic/authoritarian establishment, hence the taboos and fairy tales of magicians damned to hell.

As a footnote, the pacts made in the above ritual were not lifelong. They were ritually dissolved a few years later when my life entered another phase and they no longer seemed relevant.

Since we have covered (roughly) the historical background of the three Grimoires and related some personal experiences with this style of magic, it is time to make some remarks on the personages this material revolves around: the Devil and his demons.

CHAPTER TEN

The Fall From Heaven

Origins Of The Devil

A number of comprehensive histories of the Devil have been written from various points of view, some running to several volumes. What is clear from all of them is that Lucifer is not entirely a biblical character. Like Jesus, he is based on primeval myth with a thin Jewish/Roman/Christian overlay.

There are several deities that were worshipped throughout the Roman empire that are good candidates for the original pre-Christian devil. Thanks—once again—to remarks by Aleister Crowley, many people, especially "neo-pagans," assert that the Devil is simply Pan. They say that the early Christians took this friendly forest god, with his pipes and perpetual hard-on, and turned him into the Devil. They go further and state that there is no Devil, that He is purely a Christian invention.

This looks reasonable on the face of it—if you don't know anything about history.

First of all, Pan was not the happy little god that one sees on greeting cards and in children's books. This is the castrated version that has been perpetuated by our culture, and the "neo-pagans" seem to have bought into it. He was in fact, along with Silenus and a number of other entities, a nature god, a god of dark forests and wild beasts. The fact that a direct confrontation with Pan was supposed to drive people mad says something about his nature.

Even with this violent aspect restored, however, Pan and his cult do not match up at all well with the myth and worship of the Fallen One.

Others do.

To properly understand this, we need to examine the traditional character and powers of Lucifer, leaving aside both Milton and the rantings of the fundamentalists.

Lucifer (or *Iblis* to the Moslems) is a supernatural entity of immense age and power who, for reasons rather obscure, fell into conflict with the Supreme Being. We are using the monotheistic myth here of course. Because of this conflict, he and his supporters were tossed out of "Heaven" and made a new camp for themselves elsewhere.

This Supreme Being (Jehovah or Allah, pick one) was a strict disciplinarian when it came to His creation. He especially wanted mankind kept fettered and in ignorance. This, of course, was for mankind's own good. It became the goal of Lucifer/Iblis to disrupt this rigid order and set up his own, looser organization. He began this project by offering man the things that "God" forbade him. This led to the "fall of man" and the teaching to mankind of various "occult" arts which led to the rise of civilization. Whether you see this as a bad thing or not depends largely on whether you have ever had to live naked in the woods with no toilet paper.

So, in return for allegiance and various other forms of payment (like any other ancient god), the Devil will grant magical powers, knowledge, beauty, etc. etc. That is one half of the picture.

On the other side we have Satan the Adversary (for the Jews, Satan meant "accuser" and was an *office*, not a being), who spreads disease, heresy, destroys civilizations (a lot like Jehovah) and does a multitude of other unpleasant things. This double "light-bringing" and destructive aspect, removed from the superstitious trappings of modern religion, is a common characteristic of all deities that come

from a polytheistic source, including the Old Testament version of Jehovah.

Sex & The Devil

In our culture the Devil also presides over sexuality and artistic creativity. Both sex and beauty are considered potentially, if not intrinsically, evil, unless rigidly controlled by the Church or State. This attitude represses natural urges and abilities in people, creating emotional devastation which in turn often inspires a greater need for the Church or State.

This cycle of temptation/fulfillment/guilt has created a psychological maelstrom among some segments of the population in the United States. This is expressed in the rage and envy vented from the pulpit against rock stars, artists, writers, even scientists. The target is anyone who they suspect has freed themselves from the Christian emotional bind (or as Reich called it, emotional plague), or worse yet, has never been in it. These people are labeled as "satanic" and some (like rock stars) are even accused of literal Devil-worship.

Conspiracy From The Abyss

Another expression of this illness is the current urban myth of a world-wide satanic conspiracy. This nonsense has been exploded dozens of times in major newspapers and magazines over the years, but if you don't read—or even if you do—you don't have to pay attention to facts. Thousands of the half-educated middle class firmly believe that there is an *organized* underground that routinely performs human sacrifice many times a year with absolutely no trace of the bodies. (It has been pointed out that the white middle-class is more susceptible to this kind of fear because they are more vulnerable. The poor have nowhere to fall and the rich are too powerful to be bothered.) They have supposedly been up to this throughout this century

without *ever* being caught. (According to an FBI investigation on Satanic crime no such conspiracy exists, a fact which this movement ignores.)

This is "explained" by asserting that there is a network of satanic lawyers, doctors, travel agents, preschools, etc., all identifiable by secret symbols in the Yellow Pages. Thus, babies are born and raised without birth certificates, payoffs are made, and everyone is protected. What is significant about this delusion (which has recurred throughout human history and is called the "blood libel") is that it mirrors exactly what fundamentalist Christians themselves do. They *actually have* fundamentalist lawyers, doctors, TV repairmen, travel agents, etc. who can be identified by "secret symbols" in the Yellow Pages. If you don't believe us, just let your fingers do the walking and look for that little fish.

What all of this says is that basically, in a culture with an authoritarian mythology, the Devil is the god of the repressed. Thus painters and photographers who do all those "dirty" nudes and sexy, sweaty rock stars dressed in leather and covered with tribal tattoos are all genuinely sons of the Devil.

But once again, *who really is* this Devil?

Dionysus, Son Of God

Even before Jesus was a twinkle in Joseph's eye, there was a secret and widespread cult that was celebrated throughout the Mediterranean world. They had secret initiations, and met at night in wild places hidden from prying eyes. They cut the throats of black goats in offering to their god, took intoxicants and indulged in ritual sodomy to commemorate a similar act supposedly performed by the deity. The celebrants would experience spirit possession and run naked through the wilderness bringing down deer and wild sheep with their bare hands and eating them raw.

Sound familiar? If not, I refer you to the published accounts of the European witch trials available at any bookstore or library.

The god referred to is, of course, Dionysus.

Dionysus, more than any other classical deity, fits the figure, function and worship of Lucifer. He is beautiful, bisexual and a master of undisciplined "black" magic. His presence divests people of their repressions and cultural programming, a truly horrible thing in the eyes of Christians and pre-Christian Romans. He is capable of great love and sensuality toward his followers and insensate cruelty toward his enemies (or perhaps, the enemies of nature).

He also has horns.

The ultimate origins of the cult of Dionysus are at present unclear. The Romans considered him Greek. The Greeks however, also considered him foreign and some myths state categorically that he came from "the East."

He may have literally done so.

The French author Alain Danielou in his book, *Shiva and Dionysus* contends that the cults of the Indian Shiva and the Greek Dionysus may have had the same origins. He points out the remarkable similarity between the two deities; their androgynous appearance, the primitive emotional violence of their rites, the two-sided loving/destructive function.

Shiva is also the god of intoxication. Wherever he goes he always has his drug jar at his side. In addition, the two gods share an eerie similarity in the various titles that they were given: *Eriboas* (Greek) and *Rudra* (Hindu) both mean "Howler." Dionysus was supposed to come from, or live on, Mt. Nysa, and there were several mountains in India with that name. One of the Indian titles of Shiva is *Nisah.*

Shiva was, in Hindu myth, also the creator and first teacher of Tantra. The majority of the Hindu Tantras are even written as dialogues between Shiva and his consort. The similarity between Tantrik practice and European black

magic has already been pointed out, as well as the virtual identity of the Dionysian revels and the Sabbat.

The Third Eye Of Lucifer

As an interesting sidelight to the Shiva/Dionysus/Lucifer connection we make note of one of the accounts of the Holy Grail, beloved of medieval mystics. In *Parzival*, the Grail Stone (it was originally described as a stone, not a cup) was an emerald that fell from the brow of Lucifer as he was hurled to Earth by Jehovah. This would correspond to the idea of the "third eye" or Ajna chakra. What is the gift that one who finds the Grail expects to receive? It is never clearly stated. But considering the symbolism of the story, it is reasonable to assume that the successful seeker is given the *spiritual perception of an archangel.* Was this not the goal of Faust? There is said to be a pearl in the forehead of Shiva called the *Urna,* which enabled him to perceive eternity. Is this an interesting parallel? Or did some crusader or trader bring this tradition back from the East and create the beginnings of Grail mysticism?

There is another, perhaps even more central precursor to the Christian Devil: Prometheus the Firebringer.

The Original Light-Bringer

Here we have a parallel with the Christian story that is very close indeed. Prometheus the Titan, seeing what a sad plight mankind was in—living in darkness—resolved to defy the other gods and bring man the gift of fire. He climbs to the home of the gods and steals fire in a tube, carefully carrying it down to Earth again. He presents the fire to Man and teaches the people of the world how to use this gift. The inhabitants of Earth now had warmth and the ability to cook food and were appropriately grateful. The gods, however, were not pleased.

They outlawed Prometheus, and as punishment chained him to a rock in the wilderness. To torment him, they

placed with him two enormous carrion birds that would rip at his body eternally, while he eternally healed—so that they could begin again.

Here we have a powerful supernatural being bringing a forbidden and life-changing boon to the human race. Like Lucifer, he is literally the "light-bringer." Also like Lucifer he is cast out of Heaven and relegated to a kind of Hell. Of course, all of this is done in a rather different order than in the Christian myth, but the essential elements are the same. The big difference is that Prometheus was looked upon as a hero and Lucifer, for performing the same kind of service ("...you shall be as gods...") is looked upon as the incarnation of evil. This says something deeply disturbing about our attitude toward the universe and our place in it.

We should point out a major irony. Not only did Dionysus and Prometheus contribute to the myth of the Devil, but they were equally major contributors to the Jesus myth as well. Both gods came to Earth and brought new knowledge to Man. Both "died" for the effort and one (Dionysus) was resurrected and ascended to heaven. These are only two of nearly a dozen "dying gods" whose cults were looted (and then wiped out) to create Christianity.

Prometheus was the subject of a major revival on two occasions. First, Milton's Satan has been widely compared to Prometheus in his heroic attitude of unrepentant rebellion and assertion of self over authority. Milton himself would be appalled by this, but as Blake said, he was obviously "...of the Devil's party without knowing it."

The second revival came during the Romantic period when Byron and Shelly, as well as numerous lesser lights, devoted major works to the Firebringer. While these works weren't openly Satanic in form, they were in spirit, and when someone of the period was described as "Byronic" what was meant was "devilish." Those of you who have read *Frankenstein* might also recall that it was subtitled "The Modern Prometheus."

This has been but a thumbnail history of the Fallen Angel. Besides the influences listed, there were Gnostic, Persian and possibly Egyptian contributions as well. The point is that the mythological and theological traditions of the Devil are not just Christian fabrications. They go back into the mists of history and should be carefully studied, not rejected, by the serious student of the occult.

Demonology

Having covered, in a brief way, the birth of Satan, it is time to examine a subject less mythological and much more phenomenological: the Principalities and Powers, the Lords of Darkness, the demons themselves.

Except for the veneer that individual religions place over it, the concept of demons is nearly the same now as it was in ancient Mesopotamia. The fundamental definition of a demon, without theological baggage, is a non-human entity of great intelligence and power, existing as mind and spirit, and capable of influencing the material world. To someone raised Muslim or Christian, this definition will seem much too broad. However, for the magician, both now and in the past, the operational attitude toward demons has more to do with the classical past than the Christian present.

In ancient times and during the first centuries AD when the *Corpus Hermeticum* was written, all demons—good and bad—were considered as a single class. If a demon was hostile or "evil" it was referred to as a *cacodemon.* The "angels" of the Biblical mythology hadn't been integrated into the mainstream yet, and simply came to replace the demons as the principal supernatural beings that interacted with man.

The political motivation for this, as with so much of the Christian structure, is obvious. Christianity created the myth of the soul-stealing demon to quash magical practice outside the Church. Even in the Grimoires written in the Judeo-Christian tradition, one can see a scrap of the old

attitude remaining. For example, in the *Goetia*, several of the Princes of Hell are described as "good by nature" or "well disposed to the Exorcist."

In the traditional world-view, the universe is filled with intelligence. This intelligence manifests itself on all levels of nature: from animals—of which man is the highest—to spirits or pure mind—of which "gods" are the highest—and of which the elementals and the "demons of the air" are the closest to man.

Prejudice and terminology make it is difficult to write about demonology without sounding incoherent or foolish. Our prejudice—created by culture and the common usage of modern language—asserts that "demon" is synonymous with "evil being." As we have pointed out, this is historically only a recent notion, but it is one we have to live with, so let us deal with both problems—the prejudice and the terminology—by making some comparisons.

According to classical Hermeticism, nearly any spirit of superior intelligence and power likely to appear at a conjuration would be classed as a demon. This excludes spirits of the dead, elementals, demi-gods (an unclear category) and gods. Once again, we return to Voodoo as one of the few pristine examples of this attitude still in existence. In Haiti, the spirits dealt with are called *Loa*. In Latin American Santeria and Macumba, they are referred to as *Orisha*, after the Yoruba tradition. Both these terms are usually translated as "gods," and when white European types read about Voodoo they think they are reading about the "worship" of these "gods."

In fact, the relationship to these beings is far different than what white Christian culture is accustomed to. There is direct communication and interaction. Possession is an integral part of the practice and not considered in the least sinister. What is more, the spirits are not *quite* omniscient or omnipotent even in their own fields. They need things from us and as a result, deals are struck. From the point of

view of Voodoo or Macumba, the creator god is so big and so far distant, that he has no contact with man. But other beings, the Loa, who are pure mind but also part of the world of nature, are not only willing to interact with man, but need him for their own development and well being. There are many of them and they are divided into families. For example, there are a number of different "Erzulies": Erzulie, Erzulie Dantor, Erzulie Ge Rouge, Erzulie Petro, and so forth. These are not "aspects" of a single divinity, but individual personalities given titles or names related to their powers and place in nature. This same sort of division occurs with the other classes of Loa, so that far from having a pantheon of a dozen or so gods as the Romans did (at the beginning), they deal with an entire population of spirits that resemble the crowded ranks of the Medieval demonologies.

For the good Christian this is a sign of primitive superstition. After all, he would say, monotheism makes more sense, doesn't it? Some academics see monotheism as a higher form of evolution simply because it appears to have followed polytheism temporally. A noted exception to this prejudice is Dr. James Hillman, the noted Jungian Analyst.

Our culture has been gradually separated over a period of centuries from the direct individual experience of the "supernatural." The average middle-class Christian believes in one god because he is told to—no other reason. This is accomplished through repetition of what constitutes "good belief" throughout childhood, and ridicule or defamation of "bad belief" as an adult ("those people are crackpots"; "those people sacrifice babies.") Much of this is called "tradition."

The *Voudouist* on the other hand, believes what he experiences. True, it may be in a traditional framework that our culture may not accept, but the *experience* is what is important. Such a person believes in spirits because he has spoken to one and been spoken to in return and has seen the

spirits perform "miracles," *not* because he has to believe in this way to be a good boy. The Church "rightly" finds this an enormous threat, hence the unrelenting campaign of extermination and libel that it has waged for almost two millennia. This also explains the Church's inability to compete with Voodoo either in Haiti or Brazil, hard as it has tried.

Demons were traditionally supposed to have a kind of body. According to Agrippa and others, this is of a substance more subtle than fully physical matter—a kind of vapor or ether. This body, while freer and less imprisoned by physical boundaries than ours, is still limited by time and space, although in a different way. For example, many demons are adept at seeing the future, but so are many people. Their aid is useful, however, in influencing people and events in ways difficult or impossible for a human being.

Having bodies, they need to eat (or something similar). According to neo-Platonist and modern Voodoo they could gain sustenance from blood, flesh and, sometimes, the sex act. All of this we regard as rank superstition, but anyone who has been in a house plagued by a poltergeist knows that *something* is moving those objects and responds in an intelligent way. This at least implies a mind linked with a body *of some kind*. So Agrippa and his colleagues may have simply have been theorizing based upon observed experience rather than exercising their gullibility. Incidentally, those of you interested in the subject at all may object that poltergeists are "explained" by the subconscious violence of disturbed adolescents. Well, there were no children in the "haunted" house that was observed by Jason Black. Further, both video and audio recordings of poltergeist phenomena have been made by machines left running when there were no people present at all. While certainly we don't claim to know absolutely the causes of poltergeist phenomena, we do know that if you look at the historical

data, the "disturbed adolescent" idea looks less like a valid theory and more like selective attention. (But not always. After all, if we have many of the same capacities as the alleged spirits, we must occasionally use them.)

The cultural relationship with demons has varied widely. For many, there is simple disbelief. For the modern Protestant there is hysterical fear. There is also the formal goal-oriented dealing of some of the Tibetan Tantrik sects, where communion with demons is used as a method of spiritual progress. The neo-Platonist and some Gnostics also had this attitude, as did the Renaissance magi. There is, of course, the "familiar" which can be anything from an elemental spirit of mediocre intelligence, to a sophisticated and powerful entity that has made a close alliance with a sorcerer for whatever reason. So-called "demon worship" is the treating of a particularly powerful and high ranking spirit as a kind of demi-god, giving it adoration and offerings on a regular basis in return for service, or out of fear.

Finally, there is the forbidden (in our culture) sexual relationship, the "demon lover" referred to in poetry and Gothic fiction and also more recently in the movies.

This kind of phenomenon is experienced more often in the modern world than most people realize. This is probably because anyone who has had such an encounter involuntarily is unlikely to talk about it except to his or her therapist. Who can blame them? In previous centuries, such an admission could be the first step toward the stake. In contemporary society, it's the first step toward the seventy-two hour observation cell and Thorazine.

A few cases of this kind are encountered by psychical researchers. The horror film *The Entity,* based on the novel of the same name, was taken from an actual case of a woman who was repeatedly *raped*, sometimes in front of witnesses, by an invisible being of great size, strength and odor. We have a friend who is a counselor, and sometimes deals with unorthodox or "spiritual" situations. Several

years ago, he was asked to help a woman whose daughter was, in her words, "possessed." It seems the girl's brother (they were both in their early twenties) had committed suicide by hanging himself in the garage not long before, and since that time, he had been visiting her bed every night. This, he was told, was to continue an incestuous relationship that they had carried on since puberty. Apparently this was more than hysteria, since the mother claimed to have seen the ghost as well. Our friend performed an exorcism and removed the clothes that the boy had committed suicide in and the visitations ceased.

In our culture, such a relationship is grounds for panic or punishment. Since "heretic" is no longer fashionable (and we use that word deliberately), "mentally ill" is the term that has replaced it, meaning essentially the same thing or worse. There are many health care professionals in this country who consider the claim of having a psychic experience grounds for drug therapy. In fact there is a movement under way to make spirit possession and the like a "new" form of psychopathology. An erotic encounter with an spiritual being is right over the edge.

There is a parallel phenomenon that has caught the public attention. For the last thirty years or so, and especially for the last fifteen, there have been an ever-increasing number of people who claim to have been abducted by aliens. There is a great deal of controversy over this, and since we (mercifully) haven't had the experience, we won't support or deny it. The salient feature here is that a number of these people, of both genders, claim to have had sex with these beings. While most researchers in this field tend to believe that, if real, the phenomenon is extraterrestrial in nature, there are a few dissenters. The most prominent of these is Dr. Jacques Vallee, a computer scientist and astronomer who has been investigating UFOs since the 1960's.

He claims that such encounters have been going on throughout human history, and documents his claims with

chronicles going back a millennium containing accounts of people who have had lovers that they variously called *succubi*, the *Tuatha de Danaan* or fairies. He suggests that the intelligences behind these events are terrestrial and have always been with us. He also suggests that the appearance of extra-terrestrial origin is only an illusion created to give modern people something they can grasp (demons are also out of fashion), and for purposes of their own these beings want to create a new myth. We don't know what validity this idea has, but it sounds rather like the demons of the air may still be with us.

In previous times, high adepts of magic would deliberately pursue such an intimate relationship with demonic beings. The *Dakinis* of Tantrik theology are nothing less than demons, although once again, western translators tend to interpret them as gods. These *Dakinis* have an important place in the history of Tantra, particularly in Tibet. According to legend, Padmasambhava, the Indian prince who brought Tantra to Tibet in the eighth century, received his initiation from a demoness as he lay within her in a sexual embrace. This event was alleged to have occurred in a cremation ground, a not unromantic setting from the Tantrik point of view.

In all these varying cultural contexts, when one gets past the differing names and the layers of theology like varnish over an old painting, a common experience can be seen. The various demonologies and religious scaffolding are irrelevant, as are, to a certain extent, the names. We doubt very much that if we conjure, say, Astaroth, and something comes, that it is the very demon of the Mesopotamians. What matters is that the thing that responds matches the qualities that we need when we call Astaroth. And if it *is* the same being, how could we ever know? The names and sigils are important as tools for contact with, as Aleister Crowley said, "another."

The paramount utility of names and sigils is as a beacon to this hidden world from which magic draws its power. This is why traditional forms are important and still useful. Not because the standing armies of Hell literally exist (though you may believe that they do), but because when certain signs are made, and certain actions performed, it is understood by "another" what you are calling and how "it" (or they) should respond.

CHAPTER ELEVEN

The Blood Sacrifice

On Ritual Sacrifice: I've never prescribed it, but not because I don't believe in it. I don't know how it works, but it does.
— Dr. Thomas Adeoye Lambo, Nigerian Psychiatrist

A word of caution: We feel that the reader should be aware that other terms for the blood sacrifice exist and are frequently used. However, these terms are primarily legalistic, moralistic and psychological. When these terms are used instead of "the blood sacrifice," there is a powerful but subtle tendency to lose the original magical-religious significance of the blood sacrifice.

The tendency on the part of humans to interpret the past in terms of present day ideas and values, while innovative, has done significant damage to the magico-religious instinct in man. In fact our technical and moral language has taken much of the "blood" (awe) out of life, dehumanizing man and harming nature. Our modern scientific-rational attitude *has* become a new religion. (See Robert Anton Wilson's *New Inquisition*, New Falcon Publications, 1991.)

Blood itself is both a symbol of life and a sign of death. The scientific view of the 19th century considered blood to be the primary factor in character, ability, race and mind. Blood lines related to reproduction and family relationships as well as conveying rights to offspring.

The blood sacrifice refers to the shedding of blood within a ritualistic religious context. At certain times and in certain cultures the blood sacrifice included the ritualistic killing of

animals, adults and children. On occasion the blood sacrifice included the taking of human heads which sometimes led to the infamous "ball game."

Blood has played a significant part in the drama of human history. In the Old Testament there are numerous references to the blood sacrifices practiced by the early Hebrews. When the references of the New Testament are included there are 375 references to blood in the entire Bible.

The references to blood in the Bible are both complex and contradictory. Much of this can be resolved by employing simple ideas such as who is speaking, when a passage was written, how it is used, who is the object of discussion and what is the relationship between the "parties" involved. Sometimes the blood sacrifice is of supreme good and at others times it is of supreme evil. Frequently it is used metaphorically and the interpretation depends on whether the blood sacrifice and blood were considered good or evil, and for whom.

For the sake of exercise compare the four following passages from the bible: "And the priest shall bring it unto the altar, and wring off his head, and burn it on the altar; and the blood thereof shall be wrung out at the side of the altar" (Lev. 1:15); from Exod. 34:25, "Thou shall not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the feast of the Passover be left unto morning." From Rev. 12:11, "And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." Finally from Prov. 1:16, "For their feet run to evil, and make haste to shed blood."

Regardless, of how, when and why the ideas of blood have changed throughout the Bible it can be said that blood was a significant issue.

The famous blood sacrifice story with which most of us are familiar is that of Abraham and Isaac. As we are told Abraham was ordered by IHVH to kill his son Isaac. Abraham is about to do this in obedience to IHVH when the Holy

One tells him not to. (Some historians believe that Abraham probably did sacrifice Isaac.) Instead a covenant is made between Abraham and IHVH and a new epoch of history begins. In this case the blood sacrifice served at least two purposes: to test Abraham and to symbolize the beginning of a new epoch in Hebrew history. Other religious scholars believe that the Abraham/Isaac story simply served as a warning by God to his people not to harm others and to stop practicing the then prevalent pagan ritual of child sacrifice. We feel that this last explanation is a moralistic "wonder story."

Later we will see how the blood sacrifice has been used to initiate a new period of history. In fact many social-historians and philosophers believe that war serves this same purpose.

While the definition of the blood sacrifice at the beginning of this chapter has been used in the study of its history and origins, some writers wishing to awaken their audience to the horrors of which humans are capable have broadened the original definition of human sacrifice to include such themes as: war, abortion, reduction of welfare benefits for children, reduction of educational benefits for children, the loss of afternoon milk for children, slavery, the exploitation of natural resources, female discrimination, wife beatings, the witch hunt, homosexual persecution, child abuse, the mistreatment of elders and capital punishment. We will discuss the use, and misuse, of the meaning of the blood sacrifice later on in this chapter.

The blood sacrifice is as old as the human race. It appears that from the beginning of time humans have felt an urge to sacrifice other living things for specific religious purposes. While some researchers have attempted to explain away some blood sacrifices (cannibalism) as a reaction to hunger or as a form of population control, their reductionist explanations have been found wanting. (See below for a similar "comforting" explanation for alcohol use amongst primitives.) For example, some tribes have been found to increase their blood sacrifices during harvest and upon completing a successful hunt.

The desire to find comforting explanations for this common human behavior can't simply be satisfied by hypothesizing a lack of adequate protein sources, although in some cases of mass cannibalism, at times this might also be true. However, even in cannibalism the consumption of blood or body parts can have significant religious and magical proprieties. Some research has shown that certain groups believed that cannibalism was the supreme way of experiencing communion with the Gods. In this sense the people were saying, what God can do we can also do—kill.

The number of reasons given for why people perform the blood sacrifice can boggle the mind. We will explore many of them throughout this chapter as well as investigate some of the rituals themselves. However, before exploring these topics we should warn the reader that the blood sacrifice is still practiced today by many millions of people in the civilized world.

Many of us are familiar with Count Dracula's famous saying, "the blood is the life." This quote, which comes from the Bible (Deut. 12:23), often brings laughter and at the same time stirs other and possibly more primordial feelings. The horror associated with the blood sacrifice seems universal within certain social classes, particularly the white middle class, but the simple feeling of horror doesn't mean that revulsion and aversion have won out, even within these groups. The horror of the blood sacrifice covers a deeper feeling, the one of participating in a cosmic event—uniting man with God as well as the beasts through the medium of death and blood.

I Killed A Beast & Drank Of Its Blood

From a modern point of view the hands on killing of animals, whether by hunting or sacrifice, is frowned upon.

During other times—possibly more human and holy times—there was a dynamic relationship between the killing of animals and man. During these times the animal was really the "other." Man knew himself through this relationship with the animals he hunted and worshipped. Man's relationship with animals gave him a profound sense of his own body and identity.

The animal was sacred, respected for his powers and abilities and in this sense man was sacred. To kill an animal with one's hands was a holy act. Today we simply keep animals as pets, experiment on them in laboratories, have them star in cartoons and eat them after they have been processed. They are no longer sacred and neither are we.

For modern man everything is simply a resource. If asked: "a resource for what?" the answer is: "for the service of mankind."

Even humans are thought of as resources: many governments and corporations have "Departments of Human Resources." We have generalized our attitudes about animals to ourselves. Descartes' notion that animals are "machines" without a soul has become a reality not only for animals but for ourselves.

Sacrifice & The Scapegoat

Unusual or frightening human behavior can usually be classified into three causative categories: (1) sin against deity, (2) crime against king and, most recently (3) insanity. The sin model places the priest between the sinner and the community; the crime model places the detective and the courts between the criminal and the community; and the insanity (medical) model places the psychiatrist and the asylum between the community and the insane person.

The primary purpose of these causative explanations is to relieve the anxiety that deviant behavior causes in the "mind" of the community. By placing a force or a group of people between the alleged anxiety-causing agent and the

community, people seem to feel temporarily relieved and protected. When one explanation doesn't work, say, for example, insanity (which was popular in the 60's and 70's), then sin or crime (which was popular in 80's and 90's) rushes in as a substitute. The funny thing about all of this is that it is passed off as scientific. While these causative models seem to relieve tension and concern by allowing people to label events, these explanations in no way have scientific status simply because they relieve tension.

Another example of pseudo-science is the application of the Western tension reduction model which claims to explain drinking behavior. This model has been applied to primitive and ancient cultures and much like the blood sacrifice explanation is reductive and false. The idea that primitives simply drank to reduce tension surrounding food scarcity is contradicted by the fact that more drinking took place in times of plenty than in times of scarcity. Again, our modern view sees ancient and primitive behavior from our "superior" model of the universe and attribute to others our psychology and morality—or lack of it.

Most often these causative explanations are simply placebos for the "minds" of anxious and fearful people. Unfortunately, the people we rely on most (authorities) have the most to lose by honesty and straightforwardness.

When a civilization can no longer cope with change and anxiety it simply invents or re-invents explanations to attempt to put the population at rest. Explanations for behaviors which cause fear in the populace is often trendy, like anything else in our modern culture. Often these trends are marketed by the media through scare tactics, selective perception and retrospective examples.

Our Modern Day Witch Hunts

In our modern day witch hunts Satanism has been resurrected as one of the causes of deviant behavior. (Other causes for the failure of this civilization include: drugs,

alcohol, pornography, homosexuality, promiscuity, paganism...) Satanism has been viewed as sin, as a crime and most recently as a pathology. Thus, the priest, the cop and the psychiatrist have all been given the job of protecting the community. For example Satanism as sin has been "combated" by "Picketing 7-Elevens" for selling "pornography."

Satanism as crime has been depicted in novel, TV and motion pictures. Child abuse and incest have been connected with Satanic cults.

Satanism as insanity is now a hot topic in the psychiatric community to the extent that it has been suggested that new diagnostic categories be established for such things as Satanic possession.

When anxiety levels are high—such as they are now—more bizarre explanations are required. Today it is the association of Satanism with most everything. Drugs and Satanism, sex and Satanism, AIDS and Satanism, incest and Satanism, and the list goes on.

Before we go any further it is important to forge in the reader's mind that the blood sacrifice has nothing to do with the Devil or Satan. The association of Satanism with the blood sacrifice is a creation of the Christian Church that wished to have a complete monopoly on practicing this ancient ritual.

It is often ignored, however, that Jesus sacrificed his real body and blood in order for the Eucharist to have its spiritual significance. In other words, while the bread and the wine are symbolic of the body of Christ, real blood was shed to make this ritual significant for the human mind. At the base of the Christian belief system is the notion that the love of and for Christ will triumph over the human desire to "make" the blood sacrifice. The implications of this notion are staggering when you begin to dwell on them. One implication is that Christian "love" is powerful enough to do away with paganism entirely and to reduce the desire to sacrifice to a simple mental construct.

It is advertised that Christ paid for the world's sin by his willingness to shed his blood for mankind. Christ's sacrifice was also seen as the defeat of Satan. Coupled with this defeat was the assigning of the term "evil" to anyone who would compete with the Church's practice of the blood sacrifice.

Even today in Africa, the Massai of Kenya and Tanzania, although nominally Christian, practice the blood sacrifice. This ritual is a major and important part of their tradition and way of life. They offer these sacrifices to their "one true God" *Enkai*. Although religious and church officials are aware of these activities, there is little they can do to stop them. The Christian clergy attempts to make inroads on this behavior by declaring certain blood sacrifices unacceptable while allowing the Massai to continue with others. The Christians justify this by finding similarities between Biblical scriptures and the Massai blood sacrifices which the Christians tolerate—for the time being.

Models Of The Blood Sacrifice

It is believed by many who practice the blood sacrifice ritual that "in the beginning" there was primeval chaos and disorder. Chaos was harmonized through a sacred killing event creating Order. This view rivals the common belief that the blood sacrifice is simply a gift to the Gods. The "Order out of Chaos" model establishes days of celebrations or holidays when the original blood sacrifice is reenacted. The distinction between the celebration of an event and a gift is the crucial difference for these two models of the blood sacrifice.

Another more practical model is the "Good/times–Bad/times" model which doesn't necessarily take into account the idea of a gift or even a celebration. For convenience sake we have called chaos "the bad times" and order "the good times." This makes for a simple four-fold model which will categorize most types of blood sacrifice.

GOOD TIMES	BAD TIMES
a. Bring on the good times.	c. To get rid of a bad condition.
b. Prevent the good times from departing	d. Change the bad times to good times

In situation (a) a person or tribe simply wishes to bring on a fortuitous event, say a successful harvest. Nothing bad is going on, but in order to insure the crop a blood sacrifice ritual is performed.

In situation (b) the tribe is enjoying a good harvest and the tribe insures its continuation by performing a blood sacrifice.

In situation (c) the tribe is experiencing a bad condition which they simply wish to remove. Everything else is going fine.

In situation (d) the tribe is experiencing bad times which they not only wish to remove but change to good times.

A gift to a higher power is different in kind from taking an active part in influencing the Universe in your favor. The gift notion is more passive and appeasing while the "influencing model" is more active and rebellious from our modern point of view.

While the three models of sacrifice—gifts to the Gods, celebrating a primal event (or initiating a new beginning) and influencing the forces of the universe—convey separate principles, in practice these three models are often expressed in mixed forms. An example of a mixed model is the killing of a person so he may be a messenger to a God. The person sacrificed serves as a gift, an influence and, if the ritual is done at a sacred time, a celebration.

SOCIO-POLITICAL ASPECTS OF THE "BLOOD SACRIFICE"

The idea of initiating a new epoch by blood sacrifice is not new. For example, the creation myth surrounding

Ouranos and Gaia focuses on the children of earth being trapped by the sexual embrace of the Sky and Earth. To free her children Gaia makes a sickle and gives it to Kronos her son. Kronos (not the same as Chronos although frequently interchanged with the father of Time) castrates his father putting an end to the union of Sky and Earth. Ouranos' blood falls to earth and from these drops of blood the twelve Titans and Titanesses are created. The blood sacrifice put an end to the era of Ouranos who kept his children prisoners of earth. On the other hand Kronos ate his children.

The idea of killing masses of people in the name of a deity or a new era doesn't exist only in myth nor in foreign countries. In early America our ancestors had little difficulty in reconciling their idealism with the neglect and slaughter of hundreds of thousands of Indians, the keeping of millions of slaves and looting the land. The Nazis also practiced similar rituals.

It is interesting to note that the religions of both the American Indians and the Negro slaves were eroded by the white Christian "demons." When information such as this or information about the Inquisition or the Vietnam War is presented to those who tacitly uphold Christian and American idealism they remain silent. They often justify the actions of their forefathers, or state that "those things happened in the past." However, they forget to mention how long it takes for the present to become the past.

The idea of an American *volk* is not much different from other ideas about a chosen people. Chosen people (including the Nazis) always have the right to perform blood sacrifices. The method of reconciliation is always a process of myth making and fictionalizing. Those sacrificed, in this way, are always less—inferior—not human—not "like us." This is very similar to Reagan's notion of the "evil empire"—the Russian communist looting and raping of American business.

Hitler had similar ideas about the Jews. He had little difficulty conveying the idea and meaning of blood to his people. Cleansing by blood sacrifice, while not in the spirit of what we think of as religious ritual, is nonetheless a method that civilizations have often found useful.

The Puritans in England had little difficulty killing thousands of witches to cleanse their holy land of Satan. Some researchers have estimated that over the 300-400 years of the witch hunt a minimum of a million witches (mostly older females) were sacrificed for Christendom. Other estimates go from 3-4 million, all the way up to 10 million.

The idea that the chosen have the right to perform the blood sacrifice is well expressed by feminist writers. For example one researcher has stated:

> ...that doing blood sacrifice enables participants to constitute and maintain 'eternal' lines of patrilineal descent in which membership is made known not by birth or begetting...but by rights to participate in sacrifices. (Jay, 1981)

Jay emphasizes in her work that the chosen are male. Her analysis of the blood sacrifice differs from others in that she doesn't focus on what the ritual means but rather on what the ritual does.

Although those who have "rights" to kill others require that they exercise their "rights" in order to keep them, the feminist explanation doesn't in our view explain the fascination and horror associated with the blood sacrifice. Some researchers feel that the horror which surrounds the blood sacrifice simply represents one side of the contradictory attitude toward life—human life is sacred but it is also profane. The valuelessness of human life is normally hidden from daily sight—that is, of course, unless you look for it. During times of great human destruction the valuelessness of human life is readily and easily expressed. Every individual requires to believe that his life is of value and the world is safe. The blood sacrifice is a constant reminder that something must be given up, someone must be sacrificed in order for value and order to be guaranteed. Who this someone is breeds horror in the mind of men. Everyday this unknown, unnamed someone is sacrificed. Tomorrow it might even be me or for that matter you.

The Practice Of The Blood Sacrifice

The extent to which the blood sacrifice was practiced is quite large. In fact the types of people and the details of the various sacrifices would require volumes. Some examples from different parts of the world include:

Abraham "kills" Isaac to create a new orientation for the Hebrews. In Greek mythology Agamemnon kills his daughter Iphigenia so the winds can carry the Greek ships to rescue Helen in Troy. The idol god *Molek* cult sacrificed children by fire. The Germans had a covenant with their gods which demanded not only animal and human sacrifices but supported sacrifices for victories over their enemies and sacrifices for funerals.

It is believed by some scholars that human sacrifices were still being carried out publicly in Europe in the early eighth century. This argues against the Christian belief that paganism was mostly extinct by that time.

The early Egyptians, Chinese, Japanese and Koreans practiced the "following in death" sacrifice. Slaves, wives and children accompanied their husbands in death. *Suttee* is still practiced openly in parts of India.

While it was not usually a high priority for the British to intervene with the religious practices of their colonial subjects, they expended a great amount of effort to eliminate the sacrificial habits of the Khond tribe of Africa.

There is strong evidence to suggest that the ancient Etruscans carried out extensive human sacrifice. Evidence indicates that as a component of their blood sacrifice the men dressed up as wolves. Some researchers argue that this is an indication of an Egyptian influence on their rites.

It is well documented that the Phoenicians of Carthage carried out rituals of sacrificing their own children in order to get the Gods to grant them favors. It appears that the idea of killing one's own children was more horrifying to the other peoples of the time than killing someone else's children, which of course many of their neighbors practiced.

Many researchers believe that the Greeks carried out the "following in death" sacrifice as well as numerous other types of sacrifices. Even the Gods of the Homeric epics are deeply connected with human sacrifice as well as other forms of violence. On the other hand some researchers into the blood sacrifice feel that the evidence for the Greeks involvement with the blood sacrifice is inconclusive. Many people have a difficult time connecting the beauty of the Greek civilization with the idea of child and human sacrifice. Of course the Romans had their own versions of this ancient ritual.

The Hawaiians, Maoris and many other Polynesian tribes were deemed guilty of sin by the Christians not only for their relative sexual freedom but because of their involvement with the blood sacrifice.

The Hawaiians also are rumored to have had an unnerving habit of ritually killing and dining on certain of their rivals or enemies. King Kamehameha killed Captain Cook after a diplomatic *faux pas*, and is said to have eaten Cook's heart to absorb his *virtu*. This was not an act of cannibalism as we usually think of it. Kamehameha was attempting to absorb Cook's power just as a spirit would have been believed to absorb the power of a sacrifice. This justification did little to comfort Cook's crew.

During the great Viking age of Scandinavia, legend has it that humans were sacrificed to Odin in order to defend their universe against "chaos." They would also assimilate the wisdom of their victims by drinking their blood.

Of course we are all familiar with the Aztecs and Mayans and their preoccupation with human sacrifice.

Last but not least are the Americas where many forms of the blood sacrifice were and are practiced among native cultures.

What we have presented above should give the reader a small taste of the prevalence of the blood sacrifice.

Theories About The Blood Sacrifice

There are many theories about why humans practiced and practice the blood sacrifice: obedience to God(s), obedience to earthly rulers, to demonstrate faith, to express hope, to signify a new beginning, to gain favors from God(s), to assure an event, to prevent an event from occurring, to send a messenger to God(s), to feed mother earth, to commune with God(s) and to celebrate an event or period of time.

The theories presented above are primal and organic. These are rivaled by more "modern" speculations which are rationalistic, psychoanalytical, psychological and socio-anthropological-political theories.

For example, one political-social theory posits that the power to perform the blood sacrifice stabilizes the community as well as assuring the status quo of the prevailing power structure. Another claims that cannibalism was simply a form of population control.

One psychoanalytic theory holds that the blood sacrifice was simply a "projection of human aggression against deities," (Bergmann, 1990). This theorist also believes that when an individual inhibits a desire in favor of the authority of the father (the superego) there is a feeling of sacrifice. From this theory we speculate that the need to sacrifice is believed to be satisfied by this mental operation. This type of thinking is similar to the Christian notion mentioned earlier that Christian "love" can take the place for the need to "make" sacrifice.

It appears that the Jews were a little ahead of the Christians when they "outlawed" aspects of the blood sacrifice only to replace it with circumcision and the prohibition

against drinking blood. The prohibition against drinking blood is so strong for the Jews that they slaughter and process meat in such a way as to remove from it as much blood as possible. Another aspect of the Jewish slaughter ritual is that blessings are said over the animal by a Rabbi. The combination of draining away the blood and saying a blessing is inherently more organic and is closer to fulfilling the need for "making" a blood sacrifice than simple Christian "love" or making a sacrifice to the super-ego (father, the state, or the tribal chief).

Some other theories regarding the nature of the blood sacrifice are a mixture of psychoanalysis, politics and sociology. One, for example, holds that the child sacrifice is simply the projection of evil or unwanted characteristics onto the child. This allows the adult to perform the sacrifice, whether it is murder or other forms of child abuse. This same theory has been applied to the persecution of dark races as well as to women. This theory of the projection of evil, combined with the theory that the blood sacrifice against children is payment for past sins of adults, may hold some observational truth. But in our view it is more a pathological reaction against the repressive mechanisms which made the blood sacrifice a moral issue.

The "making" of the blood sacrifice is both organic and instinctual; and the methods used to suppress individuals from partaking in the blood sacrifice is a "causative" factor in its severe pathological manifestation. Modern wars, which do not even allow people to see or touch each other when they kill, will in our view, lead to further pathological manifestations of the need to "make" blood sacrifice in more devastating forms.

Other theorists argue that males perform the majority of blood sacrifices due to some sort of envy toward women—who perform a blood sacrifice on a monthly basis. Frequently conjoined with this theory is the idea that females are simply the objects of male rage and violence because

they were aware of how life was created. These theorists seem to forget that women are just as human as men and they have a long history of human sacrifice. Of course these theorists then argue that women's blood sacrifice is simply displaced aggression. Again, these theorists seem to forget the Goddess Kali. When such issues are brought up they usually respond by stating that Kali worship is primitive compared to our civilization.

Others posit oral aggressive drives as the basis for blood sacrifice. They believe that such terms as "oral aggression" *explain* the blood sacrifice rather than simply describing a behavior associated with it.

Still others believe that the people who have performed blood sacrifices are perpetrators and the creature sacrificed is simply a victim. These theorists often conclude that the "perpetrator" achieves a feeling of omnipotence by performing the sacrifice. In this context the religious qualities of the blood sacrifice have been replaced by moralistic and legalistic ones.

While there is no doubt some truth—at the level of description—in all these theories, a description can never be assumed to be a cause. The primitive idea that labeling and description provides one with a causative explanation tells us more about the operations of the human mind then it tells us about the blood sacrifice.

More developmental and sociological theorists argue that the blood sacrifice is simply a stage in cultural evolution in which group anxieties were dealt with through public ritual. (Our modern notion of capital punishment may be a "development" of the blood sacrifice.) Over time the blood ritual is replaced by political and religious institutions. This argument at least supports the idea that there are deeper needs which the blood sacrifice fulfills. The blood ritual is not simply aggression against deities or women. We have at times presented this argument to individuals who do not have an anthropological sense of the development of cultur-

al institutions. Usually they feel upset by the idea that "their" civilization is only a few steps ahead of the blood sacrifice. Instead of using the term blood sacrifice these individuals prefer such terms as homicide or murder. Legalistic terms as well as those that "diagnose" the blood sacrifice as psychopathology miss the point that the blood sacrifice is organic to man.

Some researchers see the abolition of the blood sacrifice as a victory for mankind. They feel that while humans have a desire to perform the blood sacrifice they have an almost equal desire not to practice it. They see many religious holidays as an expression of the victory over the blood sacrifice. For example, one researcher sees the Jewish holiday of Hanukkah as a profound expression of the "sun's victory over darkness" and the Jewish repression of the blood sacrifice. Some of these ideas might be classed as sublimation theories.

The attempt to historize and psychologize the blood sacrifice gives us a profound opportunity to see how modern thoughts about organic and archaic processes can be used to separate ourselves from our primal origins. This act of reinterpretation to separate ourselves from our own past, though highly imaginative, can also cause great harm. For example, the destructive behavior shown toward the earth is one result of separating ourselves from our primordial origins. Our scientific and consumer ethic, though providing many benefits, has cost us as well.

The Horror Of Blood. Finding A Logical Substitute. The Bloody Mary Hoax

While the drink "bloody Mary" no doubt refers to the murdering queen, the popularity of the drink may also have something to do with a substitute for the blood sacrifice. While true or not we have had some fun mentioning this idea to devotees of this drink.

Food, minor acts of blood sacrifice (for example, circumcision), liquor, special feasts and rituals have all served to take the place of the blood sacrifice. Regardless of the form of the sacrifice from simply killing an animal to decapitating a human and eating his body and drinking his blood—overt practice of the blood sacrifice has all but disappeared from the modern world.

The exceptions include pathological killers such as Shawcross, who ate the body parts of some of his prostitute victims, and heroic fictional cannibals such as Hannibal Lecter, who was obsessed with human flesh. The blood sacrifice has all but left us in the Western-White-Christian world. Or has it?

Today in America millions of people are performing the blood sacrifice using real blood instead of wine or incense sticks. This group is known as Santeria. A combination of ancient African religion and Christian symbolism, these modern day practitioners are sacrificing animals within the context of their religious belief system. While animal sacrifice is illegal—except when defined as butchery for food in licensed establishments and for animal experimentation—the growing group of Santeria has all but ignored the laws which restrict them from practicing their religion. It is estimated that their are five million devoted followers of Santeria in the United States alone.

The Use Of The Blood Sacrifice In Magic

Magic is the socially unauthorized use of the will and imagination to partake in the powers of the universe. According to most western religionists magic is fundamentally Satanic and evil. Most academics usually view magic from a developmental point of view when they study primitive cultures. Psychologists often see magic as pathological and regressive, though many do not view religion in the same way.

Some sociologists see magic's reemergence as a warning sign that a civilization is entering a crisis period. But while magic may signal that our culture is in "trouble" it doesn't mean that magic is *only* a signal for cultures in trouble. Magic existed long before sociologists and served man more faithfully than these pseudo-scientific explanations about the *meaning* of magic.

Modern people often ignore the psychological importance of the magical gesture. Or do they?

In fact the brain is structured in such a way that events which follow each other or look similar are assumed to be connected or causative. It has taken humans thousands of years to see, even if for a moment, cause and effect differently. Yet, there is a reason why events which follow each other or are similar are seen as connected. The human brain knows that "cause" is less important than survival. If you see "a many spotted thing" in the jungle, don't wait. Run in the opposite direction.

While our public image is rational, scientific and religious our actual day-to-day experience is magical. We have strong feelings about certain things like blood, nude bodies, our genitals, birth, death, food and hair. Each of us have mini-cosmologies built around ourselves and family. Many of us think in terms of luck or chance rather than cause and effect. Most of us are so deeply affected by our developmental circumstances that we only give lip service to rationality, logic and religious beliefs. In some non-verbal way all of us sense how the world really works. Most of us ignore the reality of death believing, especially if we are young, that we are personally immune from death, ill fortune and disease.

How many of us are not fascinated by the magical powers we see portrayed in today's occult and science fiction movies? We all have heroes who we believe have strange and unusual qualities that we would like to have. And if the truth be known, most of us perform mini-gestures such as

counting, concentrating, praying, avoiding certain situations, etc., to affect our personal lives. We all have beliefs and thoughts which defy rationality and common sense.

The primary differences between practicing magicians and those who practices magic automatically are knowledge and form. Those who practice ritual to affect themselves and the universe have both background and technique to aid them in their manipulations. These methods range from simple incantations to elaborate spectacular ceremonies, some of which include actual blood sacrifices or substitutes like incense, sexual fluids and wine.

One purpose of the blood sacrifice is to "fixate" the mind. What we mean by "fixate" is to energize it, to shock it into a different plane of reality. Physiologically we respond with increases in hormonal output and we feel an arousal which some people have likened to terror. The sacrifice of the animal or its substitute opens, as some occultists have said, a "corridor" to the universe.

In some Voodoo rituals insects are used to symbolize an enemy and the insect is destroyed or bound. In other rituals chickens, doves, finches, frogs, or rats are used to create the power necessary to "cause" the desired effect.

From a more materialistic point of view, the sacrifice of flesh and blood isn't for symbolic purposes at all. In this view, which is the view of most of the Voodoo religions (Voodoo, Macumba, Santeria) the sacrifice literally releases energy which "feeds" an "objective" spirit entity. This spirit then has the power (as well as the inclination) to affect the world in the way the sorcerer desires. This is most likely the way the *Bocors* or *Santeros* themselves would explain the practice, and it dispenses with some of the more absurd academic "explanations" cited above.

The three Grimoires presented in this book all include animal sacrifice in their rituals. Due largely to remarks by Eliphas Levi and A.E. Waite made in the last century, the blood sacrifices in these books are supposed to be a sign of

the blackest depravity. Most suburban practitioners of magic or "witchcraft " are quick to agree.

But wait.

What is it that is sacrificed in these rituals? Chicken and sheep and goats. What was it that had to be sacrificed by every household every day for lunch before the invention of the ice box? Chicken and sheep and goats. Almost all of us over the age of twelve had Grandmothers or Great-Grandmothers who routinely bought live fowl at the market (even in the city) killed it, plucked it and cooked it for the kids. These housewives were hardly guilty of a satanic act.

These animals are killed by the millions in modern slaughterhouses in a grotesquely slow and inhumane way—far slower than at the hands of a *Santero*, a magician or a housewife.

Chickens are placed on a conveyor and passed through a machine that tears off their beaks to keep them quiet and less violent while they wait to die. Cattle are herded with an electric prod down a ramp so steep that their legs are often broken before they reach the bottom. They are then supposed to be killed by a single blow or shot to the head. In practice, they only die sometimes. Dead or not, a hook and chain is passed through their flesh, and they are towed by a tractor to a heap of other helpless and dying animals to bleat out their last minutes or hours. Many of the same people who buy the processed product of this pain in a suburban supermarket would run for the police if a magician killed a chicken quickly and cleanly in a ritual act, even if he ate it for dinner later. The only difference between the tortuous legal act and the painless "criminal" act is the non-Christian ritual aspect, an element that is more metaphysical and political than real.

The Social Transmutation Of The Blood Sacrifice

Recently, on a national news broadcast, there was a segment taped in New York. The video showed ranks of

cages containing sheep and chickens, with NYPD officers standing with military solemnity in front of them. The police, the commentator informed us, had just "rescued" these animals. Not from torture or some other form of lingering abuse, but from a place where a major Santeria festival was about to be celebrated. What was to be the fate of these *livestock* animals? They would be killed expertly and quickly by a *Santero*, the blood given to the *Orishas* as a gift, and most likely (depending on the ritual) the animals would be cooked and eaten that same evening by the men women and children at the celebration.

Watching this report (similar to ones New Yorkers must have seen dozens of times) one wonders if the animals would have been confiscated or the *Santeros* arrested if they were just going to have them for dinner? The answer: if they had just been preparing a large community dinner "from scratch" they might have gotten a citation. The reason for the arrests, confiscation and nationwide publicity was the religion element *only*.

As stated earlier, the process of slaughtering livestock in a kosher fashion involves the draining of the blood while a rabbi pronounces a blessing. This, *by definition,* is ritual animal sacrifice, and if it did not occur hundreds of times a day there would be no kosher meat. Are the participants in these (according to Waite and Levi and modern law enforcement) "satanic" rituals arrested? Are the animals "rescued"?

Of course not. The issue never arises.

This is religious bigotry pure and simple. While legally we are a secular society, culturally we have a monolithic, even fascist religious influence programmed into the bulk of the white middle class. This makes enormous numbers of people rigidly locked into a repressed, fearful and highly artificial world view, and their only option in reacting to something alien is some form of violence. If a good excuse for this doesn't legitimately exist, one is fabricated. The

revival of interest in magic that occurred thirty years ago in Western culture produced shock waves of profound emotional disturbance in this "hysterical" underclass. There was no legal, legitimate reason to attack this cultural change, so they invented one: the Satanist Conspiracy. Since the blood sacrifice in a religious context is exactly the sort of deep instinctual experience that terrifies them, they created the absurd myth of thousands of sacrificed children. This gives the rationale to use the police (physical force) to combat the new rival religious view. Since many police are members of this "hysterical underclass" and share their paranoid fears and repressions, there is no difficulty in this.

There is another distorting element to their behavior. Jason Black grew up in the Midwest, in a largely Protestant community with a noticeable fundamentalist presence. What he observed in people who never divorced themselves from this influence was a thin layer of "respectable" behavior covering a reservoir of denied rage, sadism and masochism. This was manifested as physical and mental abuse within families which was either justified in Biblical terms or ignored ("it didn't happen.") This was, and is, so endemic that it constitutes normalcy for much of society. From having spent the first half of his life around such people, he personally suspects that the "child sacrifice" panic is a manifestation of what such perpetually angry and frightened people would, in their deepest hearts, like to do themselves. In other words, the mythical world organization of Satanists is a manifestation of their alter egos, their instinctual selves. It is no wonder that one of the basic tenets of their religion(s) is that only "Jesus" can save a man from being depraved and evil. It isn't true for the world at large, but it certainly must seem so when they look in the mirror.

Only last week there was one of the almost endless talk shows on the subject of "satanic survivors," people who "suddenly" remember being raised in a murderous diabolical cult. In this particular instance, it was two young people in their twenties and their mother.

According to their story, the father (not on the show) had the children, when small, drug the mother (a registered nurse) *every night*, and have them help him in "satanic ceremonies" that included "hundreds" of human sacrifices. None of these, of course, have ever been discovered. The "drugged" mother was so pathological that it was obvious to any intelligent viewer, and it was casually mentioned in passing, that the children both had multiple personalities. Nothing much was made of either of these facts by the host. No professional evaluation was made on the kind of background (aside from Satanism of course) that might have produced such symptoms, and the mother was unable to explain coherently why she, a registered nurse, never noticed that she was being drugged to unconsciousness every night for several years.

We hardly need to add that these people were fundamentalist Christians who had in their church a ready-made support structure for this kind of delusion, as well as help to deny any mental health problems embedded in their "Christian family." And what of the sinister Satanist who forced his children to participate in hundreds of human sacrifices? He's a mail carrier in the Midwest, who, it is safe to say, is staying as far away from his loving family as possible.

All this nonsense is the result of the need to label something threatening so we can kill it. In magic, the first step toward controlling a force or intelligence is to learn its name. This is also one of the principle functions of sacrifice. An animal or thing is baptized as the enemy and then destroyed.

In this new urban myth there is a two-fold function. First, the child abuse and brutality that is endemic in our culture—especially, as any experienced therapist will tell you, in fundamentalist subcultures—is given an alien label. Good Christians *can't* abuse their children to the point

where they become schizophrenic, so these people must be Satanists. Few, if any Christians see the Christian world view as possessing one iota of psychopathology or being anti-life. The need to deny that their only source of comfort and identity is the very thing that has destroyed them is stronger than any facts or rational thought. Hence, in some people, childhood abuse is "forgotten." They need to ignore that brutality is brutality, and putting a foreign name on it doesn't change the results of the experience. Childhood abuse is common in all aspects of our culture, to the point where it is "normal," and confronting that simple fact seems an impossible task for many.

The second function is political. In the West, the power of the church has been on a downhill slide for two hundred years. Especially since the end of the second world war, the population at large has been drifting away from traditional religion (Christianity). For the first time in four hundred years there are actually competing religions, not to mention scientific knowledge, that threaten Christian domination. The kind of rage, anxiety and paranoia that this produces in a half-educated population weaned on "one god" and "one true religion" (which adds up to "one group in power") has to be experienced to be appreciated. Anything not part of the group is labeled as dangerous or criminal, no matter how innocuous. One woman (Lutheran) from Jason Black's home town told him she thought that meditation caused demonic possession. The solution to this dilemma? A new witch-hunt. The myth of the Satanic Network gives these people a reason to exterminate the emerging new social reality. Those familiar with the pathology evident in the old witch trials have already drawn comparisons.

What has all this to do with the subject of the blood sacrifice? The proponents of the new paradigm are given the role of scapegoat. The fundamentalists feel sure, even when they don't verbalize it, that the elimination of the new religions will "make everything all right again," the way *It*

Used To Be. This kind of reaction is absolutely typical of a social structure in decay, in the process of being replaced by what we hypothesize to be a Magical-Scientific one.

Occult and religious movements are by no means the only targets for this kind of scapegoating. Any group that was once a "designated victim," that could be abused by anyone with impunity, and which is now coming into power, becomes a target.

Racial and sexual minorities are in the same position. Before the mid 1960's, one could amuse oneself by beating a "kike," "nigger" or a "fag" with a baseball bat on a Saturday night, and the odds are that no report would even be filed with the authorities. That was viewed (by both sides) as the order of things and wasn't a social issue. Now, with gays and blacks asserting their right to live the way they please and have political and economic clout, they are seen as the same kind of threat as the "Satanic Network," and for the same reasons. The power to subjugate someone physically and economically is one of the most fundamental forms of asserting social rank. Terrible as it sounds, there is a sizable population in our culture who feel a personal loss of self-esteem because they can no longer assault a black or homosexual or, for that matter, a woman without being arrested. On a recent news program a hidden camera captured the arrest of a Houston man after he attacked an undercover officer. He kept asking why he was being arrested. "I told you I was sorry," he said. "I thought you was a damn queer!"

This threatened class of people has given rise to the revival of Ku Klux Klan type secret societies, dedicated to the extermination (sacrifice) of the threatening organism.

What is interesting from the point of view of the magician, is that this kind of mass hysteria and violence is both triggered and *controlled* by the use of symbols. As both Hitler and the Renaissance magi knew well, simply exposing the uninitiated mob to certain carefully chosen images

and words—*empty in themselves*—can create fear, adoration or violence.

It is this fundamental violent force in our organisms that is roused and manipulated by magical techniques. It is the fact that these techniques work that make them so frightening to the average man. The blood sacrifice is universal. It occurs in every culture without exception. This, like the basic activities of shamanism, seems to be biological, something mankind is programmed with.

Those cultures, like our own, that deny the place of the sacrifice in their psychology and religion must sublimate it in some way. A society can be judged by the substitute they select for the sacrificial beast.

In our culture, as has been pointed out, it seems to be people—destroyed and slaughtered under the disguise of "moral necessity."

The regressive longings "for the good old days" which never existed, is finding its way into every aspect of human life. Everyone is becoming suspect of violating the values and morals of Christendom. In times of collapsed reason, the rights of the individual are re-framed as simple assertions and consensus reality. People are frightened and hence frightening. Feeling threatened they are willing to sacrifice just about anyone or anything for relief. Instead of chickens, it is groups of people who are different in some way from the fictitious norm. Not only are women and children victims, but the rebellion against the male dominance as practiced by the hypocrites of Christianity has taken on a "new" perversion of its own.

The patriarchy, in order to protect its privileged position are sacrificing lesser males to the beast of conformity. For example, men are "guilty" of date rape simply because they say that "unless we have sex I won't date you anymore." Some sociologists and psychologists see this simple negotiation strategy as exploitive and violent—some believe it is deserving of punishment.

Sexual behavior is again becoming an issue, not simply because of AIDS but because of the need of a culprit. New classes of people are being invented. They are labeled as victims and perpetrators. Everyone is a potential perpetrator until proven a victim. For example some individuals in power support laws and administrative rules that does away with due process as well as the statue of limitations on certain newly defined "crimes." Currently it is a crime for a therapist to have sex with a former patient for a designated number of years after therapy is terminated. One gentlemen has gone so far as to propose making this intervening period "forever."

In other cases leaders of sovereign countries are kidnapped or murdered because they violate our Christian-Judaic world view and "logic."

In our view, the witch hunts of today will expand to the point where sooner or later everybody will have to be seen as an enemy of the collapsing Church and State. Thus, the blood sacrifice may become the only means by which the Church and State maintain their power.

PART II

PRACTICE



Satan
Transformed from Pagan God to Rebel Angel



Lucifer
As described in *The Grimorium Verum*







Evocation Of Aziabelis

Thoeos, Ygweto, Yzgowoij, Quiseo, Wijzope, Xorsoij, Nowetho, Yxose, Haguthou, Xoro, Theos, Magowo, Wijzosorwothe, Xaroshaij, Zebaoth, Emanuel, Messia, Yzijwotho, Zadaaij, Xexhatosijmeij, Buwatho, Ywewet, Xijrathor, Zijbos, Malhaton, Yzos, Uzewor, Raguil, Wewot, Yzwewe, Quorhijm, Zadob, Zibathor, Weget, Zijzawe, Ulijzor, Tretragaammaton, Aziabel.



Evocation Of Aniquelis

Thoeos, Aba, Aaba, Aba, Agathoswaij, Yzoroij, Ywetho, Quardos, Quasoai Uschjjros, Cijmoe, Qowathim, Gefoij, Zarobe, Weghatj, Ohegathorowaij, Mesows, Xalose, Waghthorsowe, Wephatho, Yzebo, Stotilwethonaij, Quorathon, Sijbo, Mephor, Wijhose, Zaloros, Ruetho, Zebaathonaijwos, Zijweth, Ycarij, Ruwethonowe, Ruiathosowaij, Zebaoth, Messias, Aiquel.

POSTSCRIPT

War In Heaven

As I (S.J. Black) write this, the book is nearly ready to go to press and while it has largely come out as it was envisioned, I felt that something personal had to be added at the end, that something was missing, or had to be clarified.

This book originally grew out of a casual remark that I made to Dr. Hyatt some time ago, that there were no really good editions of the three Grimoires in Part II. I was thinking in terms of something really usable in the way that the Key of Solomon is usable, but the book grew into something else, backasswards as it were, until it became what you now hold.

It is now two months since the Walpurgis Nacht when Los Angeles transmogrified itself into a little vision of Hell after four members of the LAPD were found innocent on all counts by an all white jury for crimes of violence that literally the entire world saw them commit. It is now almost a year since Randall Terry, the leader of the ironically named "Operation Rescue" had his reactionary troops terrorize the young women of Wichita, Kansas, and declare the nation in a state of cultural civil war.

He is correct. We have been in this war for some decades, and it will proceed apace—sometimes visible, sometimes not—long after we are dead. This "war" is the dissonance between an obsolete, sick and dying world-view and the new one that is not fully formed.

Yet, dying though it may be, the senile old world, as the Mage Dr. Israel Regardie often said, still holds us in its grip

in many ways; and the purpose of this book came to be twofold: partly a statement of principles, and partly to present a tool for self-liberation and empowerment, a tool generally neglected and deeply feared.

I can best illustrate the reasons for our particular choices with some personal vignettes:

I have a close friend (I hope he won't murder me for telling this story) who is an Episcopal priest. He also makes his living as a bartender. (I have often suspected that one is good practice for the other.) He is extremely well-read, and has been so since he was a small child. One day—how the conversation began, I don't recall—we were talking about religion and I said, "You realize of course that almost the entire Jesus myth was taken from the story of the Sun God Mithras." To my surprise he responded, "Of course. I know history." I was pleasantly surprised by this, since most seminary-trained people with whom I have had similar discussions possessed a remarkable hole (or memory failure) in their education when it came to early Christianity and its Roman/Hellenic sources.

After a while, though, it bothered me a little and I asked, "Have you ever told your parishioners—in a class or sermon—that the New Testament is taken from Pagan sources?"

This bothered him. His mouth tightened and he said, "No."

I thought this was very strange. By no means did he make even a significant percentage of his living as a priest, and by his own admission didn't believe the Bible was a historical document, and yet, he wouldn't educate his congregation and he didn't quit. I was so struck by this lapse of consistency—so totally out of character—that I would sometimes torment him in public by saying (in a very loud voice), "Have you told your congregation the truth about Jesus yet?"

His squirming usually lifted my spirits.

But of course, it really isn't a joke.

The last time I pulled this stunt I was in a slightly meaner mood. He was talking some Biblical rubbish with someone, and I said, "Tell him about Mithras." The man he was speaking to looked puzzled and he looked embarrassed. Then (going, perhaps, a bit too far) I asked, "Aren't you ever ashamed to be pushing something that hurts so many people and that you know to be untrue?"

He crossed his arms and looked away in annoyance.

But he didn't say "no."

I have another friend, an acquaintance really, who is a gay man in his mid-forties. He works at one of the largest newspapers in the country. He is also a morbidly devout graduate of the largest Protestant seminary in the Midwest and is masochistically fond of expounding the virtues of obedience to "god." The first question I asked him on learning this—as I ask everyone who presents this "paradox" to me—was, "How do you justify being gay and Christian?"

His response, to my utter astonishment, was that he didn't see it as an issue. I pointed out to him the direct and violent condemnations of homosexuality both in the Bible and by the church in which he was trained. As I recall, I referred to the condemnation of "sodomites" and pointed out that he *was* one. He told me that "sodomite" didn't really refer to homosexuals (!) but meant, instead, "dissolute, immoral people." I invited him to check into the matter in any dictionary—and diplomatically refrained from pointing out his fondness for male prostitutes.

I have had my apartment broken into and my belongings searched by Christian neighbors who discovered I wasn't "one of them." (And oh, what a story I have to tell about *that.)* Presumably they were searching for a stockpile of sacrificed babies. Their aim was not theft and not once did it occur to them that they were committing a crime.

I have spoken to black men so desperate to be white that they put on the costume of right-wing republicanism.

I have watched the once-promising "neo-pagan" movement degenerate into a gaggle of social outcasts who spend their time spouting moralisms and dressing like refugees from *Dungeons and Dragons.*

And sadly, I have seen the various organizations who claim to follow Aleister Crowley fade into religious fadism, and are more worried about whether or not Crowley is accepted as the "World Teacher" by academics than the serious practice of the magic arts.

My point? The *basic pattern* of religious thought in our culture holds us in a grip which the common man will do anything to maintain, no matter how destructive to himself or others. This is involuntary and unconscious. Christianity, in all its forms, tends toward mental illness—and depends on it to survive. All religion in this culture, whatever it *claims* to be, will tend to imitate Christianity unless the program is broken. And it is the purpose of the "black arts" of the Eastern and Western traditions to break that program, that grip. They do not ignore, they confront, which is why they are considered evil.

That people are trapped by the world they live in is no one's fault. That many people hold the cell door closed themselves still confuses me despite my experience.

The mass of men, Christian homosexuals, black Republicans and Jewish Nazis, all who through laziness or inability conspire with Church and State to do themselves harm, are no better than slaves. If they choose to live their lives with shackles on, so be it.

For those few of you who have the courage to give your enemies a name and fight them (even though you may not win) however deep inside they may be, we have tried to show that the path is still where it always was—right at the heart of what you have been taught to fear the most.

Sebastian Jason Black
Los Angeles
July 1992

POST POSTSCRIPT

You Get What You Ask For

In a different vein, I (C.S. Hyatt) vacationed on an island "paradise." Arriving exhausted I felt ready for bed but was kept awake by a great sense of foreboding. The next morning I awoke late and had a breakfast which included four scotches. I still sensed a terrible feeling coming from the place. I called my travel agent and she informed me that since I had prepaid the trip I was stuck there for two weeks unless I could get a note from a Doctor saying I was sick. She added that the illness couldn't be preexisting. Except for claiming mental illness I felt hopeless for an excuse that would pass the medical examiner. So I bit the bullet and tried to enjoy myself. I thought a good workout might help so I went to the gym. But before I did I asked Lucifuge to act in my behalf offering him a proper trade. However, I warned him that the "sign" had to be physical and not psychological. I left for the gym, exercised for twenty minutes or so and walked back to my room. On the way I brushed up against a bush which was sticking out a foot or so on the pathway. I felt a sting under my right breast and a horrible burning sensation. I thought little of it except that I had been stung. I looked at the wound put some medication on it and took a nap. I later awoke, went to dinner, watched some TV and went to sleep.

The next morning the bite had swollen a little but I had expected that. So I started my day with breakfast, walked a mile or two, swam for a few hours and rested. It was late in the afternoon so it was my "tea time." I went to one bar

which was closed so I went to the pool bar and had a drink. While waiting for my second drink I heard a scream and saw the bartender running out of the bar. She was crying and pounding the wall. Being used to craziness I thought little of it as I began to scratch my breast more vigorously. Wanting a second drink more desperately now I flagged down the second bartender who was yelling at the first bartender to go home and cool down. I got my drink sometime later and asked the bartender what was wrong with his associate. He replied that their "best" friend had just drowned. I felt a sense of mild shock finished my drink and went to my room to change for dinner.

I had a wonderful dinner except for the scratching and burning of my right breast. I finished my meal went to my room took off my shirt and my breast had expanded sideways by four inches. It was swollen and multi-colored. Needless to say I became concerned. It was 9:00 PM so I called the front desk for help. The operator said it was probably a mosquito bite. I told her that if it was it must have been a foot or so long. She called the doctor who called me back by 9:30. I told him my symptoms and he said that he would be right over. He arrived, looked at my bite and said that he had only seen four such reactions in all of his years of practice. He put me on antibiotics and other drugs and told me to call him in the morning.

I awoke at 8:00 AM and looked at my breast. I called him immediately. My breast had swollen another 2 inches. The little bite had now grown to a 6 inch circle. He told me that I might require intravenous antibiotics but first I should try some other type orally. I told him I had an allergy to one of its cousins. He became concerned and so did I. I told him that I would rather take my chances in Los Angeles where I had my own doctor and complete insurance coverage. I told him that I would need a letter so I could get my money back. He agreed immediately on the proviso that I continue taking two safer, but less effective, types of antibiotics until

I saw my doctor. I quickly agreed, took a cab to his office, picked up the note and the pills.

Now I had the precious note but no plane reservations. I checked out of the hotel and then called the airlines. There were seats available on the next flight out but I couldn't make it in time unless the "Gods" were with me. I hired a speed boat which rushed me to the main Island at 30 knots. I had a cab waiting which got me to the airport with over 40 minutes to spare.

I arrived in Los Angeles late at night and had an appointment with my own doctor the next morning. My breast began to get smaller, although it was greatly discolored and swollen. He drew blood and gave me more antibiotics and pain pills. He said the weekend would be when I would know whether hospitalization for intravenous antibiotics and surgery would be necessary to remove pus pockets. Monday I went back to his office. The swelling was gone. All that was left was some minor discoloration and the puncture wound.

Apparently I got my physical manifestation. It is interesting to note in passing that the bushes where the beast that struck me lay were trimmed the morning after my bite. If I was one day late I would have never brushed up against them. The spider or "magical" beast would have had to find another way to work his will.

I leave it to the reader to explain this away.

Christopher S. Hyatt, Ph.D.
Los Angeles
July, 1992

AFTERWORD TO THE SECOND EDITION

This book first appeared prior to our now infamous crossing of the Pacific in the Spring of 1993. The book met with the usual criticism from the Occult community, commenting on its dangers particularly for novices in search of power and money. With this, of course, we agree—but not on moral grounds. We, as seasoned practitioners, have experienced the "fall out" of any intense magical operation. In some cases we got what we were after along with an array of unpleasant "accidents." Some of these accidents were more than unpleasant and this is probably due to the nature of all spirits who operate by a different set of rules than we humans.

Others, in their usual stupidity, attacked the OTO (Ordo Templi Orientis), claiming that this book was sponsored by the Order. This book is neither sponsored by the OTO nor is it sanctioned by the Order. It is true that Mr. Black and Dr. Hyatt are members of the OTO but this in no way "proves" that the OTO had anything to do with this work.

Other criticisms took the form of threats from the born-again movement. We have noticed that, while there has been some reduction of the effect of the TV "black magicians," more and more individuals of the dark-hate groups of Christianity have taken it upon themselves to do the Lord's work by individually going on guerrilla raids against those who do not believe in their obsessions.

Although a full discussion is beyond the scope of this book, Mr. Black has been under continuous attack by a group of BAC (Born-Again Christians) who live next to his

residence. The attack has taken the form of physical threats as well as calls to the police accusing him of being a "baby killer." The police have done nothing to protect Mr. Black; however, his magical counter-attacks against these groups have been successful, although extremely draining. Details of this insane attack on Mr. Black and me will appear in another work some time in 1998. We have both noticed that more and more individuals of the BAC are seizing the excuse of "The Millennium" to justify one-on-one violence against individuals in their personal environment. This is partly due to panic about the coming millennium and partly due to their loss of power in Washington, "BC".

Mr. Black has taken the trouble to monitor programs by the fundamentalists both on television and radio. In these "mediums" Satanic human sacrifice is asserted as an ongoing fact in spite of FBI conclusions to the contrary. Many of these organizations and churches distribute videos to their constituency on such subjects as the occult that can only be compared to Hitler's notorious *Eternal Jew* propaganda film. These objects are loaned out free to any churchgoers who feel they have "sinister neighbors."

This was done to Mr. Black—as well as illegal entry and search of his home (no, *not* by the police) and at least three other felonies. When these cowards realized to their astonishment that *they* were the criminals they committed yet another felony by conspiring to conceal evidence.

So much for Christian morality. We, of course, hold our morality to *The Book of the Law*. This, for those of you not familiar with Crowley, suggests non-interference with another's life unless it conflicts with yours in some *real* way—not violence in the name of Christian fantasy. In addition, *The Book of the Law* doesn't advocate initiatory violence but simple self protection.

You judge which is the more civilized.

Interestingly, at this same time, an increase in openly "diabolical" systems of practice has occurred in Europe and

even in the United States. Popular media, both in the form of fiction and non-fiction, abounds with serious treatments of magic, as well as psychic and open attacks on fundamentalism and "Christendom" itself. This may partly explain the increasing agitation and paranoia that this segment of the population feels—Jimmy Swaggart once declared Science Fiction to be "satanic"—and their increased propensity to personal violence.

On the bright side, it shows an increasing tendency toward change away from the dark age, even if America goes through another inquisition on the way. Dr. Israel Regardie believed that this would be the case in the United States.

As a final word, remember the reasons why the old mages kept their activities secret. Those reasons are still valid. Take pains to make yourself safe in your surroundings and, above all, know the law and be able to present proof (in the form of video or audio tape) if what happened to us and others threatens to happen to you.